DOCUMENT RESUME

ED 330 599 SO 030 159

AUTHOR	Howlett, Charles F., Ed.
TITLE	Amityville Memorial High School History Journal Advance Placement History.
INSTITUTION	Amityville Memorial High School, NY.
PUB DATE	May 90
NOTE	176p.; Some of the type and photographs in this volume may not reproduce well. For related documents, see ED 286 790, ED 270 383, ED 257 729, and ED 245 950.
PUB TYPE	Reports - Descriptive (141)
EDRS PRICE	MF01/PC08 Plus Postage.
DESCRIPTORS	Community Characteristics; High Schools; *Local History; Social Science Research; Social Studies; Student Projects; *Student Publications; *Student Research; Writing for Publication
IDENTIFIERS	Amityville Public Schools NY; *New York (Amityville)

ABSTRACT

The history of Amityville, New York, compiled by 11th and 12th grade advance placement history students, is presented in journal form. Six papers focus on: (1) South Oaks: The Long Island Home; (2) A History of Bethel African Methodist Episcopal Church, Amityville; (3) Amityville: A Vacationland; (4) Amityville School System from 1904 to Present; (5) History of Beth Sholom Center; and (6) The Amityville Masonic Lodge. (DB)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

AMITYVILLE MEMORIAL HIGH SCHOOL

ED330599

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy

HISTORY JOURNAL

ADVANCED PLACEMENT HISTORY

DR. HOWLETT

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Dr Charles F. Howlett
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

SP 030 159

BEST COPY AVAILABLE

Teacher Note

Early on during the school year the Advanced Placement history students expressed their desire to publish a local history journal. I endorsed enthusiastically such desire. Despite budgetary austerity thereby abrogating secretarial support, the students assiduously moved ahead in their earnest desire to tell another part of the Amityville story. I trust the reader will appreciate the efforts of these eleventh and twelfth grade students.

The students typed their own papers. The papers have been photocopied. I do hope you will bear with us and excuse this inconvenience. Students spent the better part of seven months researching and writing their papers. The original research and judicious use of illustrations speak well of their historical acumen. I hope their scholarly contribution to local history will be read with interest. Andy Nifenecker and Dan Jurman designed the cover.

Charles F. Howlett, Ph.D.

Table of Contents

Author Note

1. South Oaks: The Long Island Home.
   By Jennifer Appold, Joshua Kefer, Ray Novales, and Eric Postal
   pp. 1 - 46

2. A History of The Bethel African Methodist Episcopal Church, Amityville.
   By Chemene Pelzer, La Wanda Rice, Morgan Tucker
   pp. 47 - 72

3. Amityville: A Vacationland.
   By Colleen Linehan and Beth Brice
   pp. 73 - 87

4. Amityville School System from 1904 to Present.
   By Stacey Merola, Andrew Nifenecker, Anne Ng, Bryan Waisnor
   pp. 88 - 111

5. History of Beth Sholom Center.
   By Ben Rosenbaum
   pp. 112 - 148

6. The Amityville Masonic Lodge.
   By Amy Kunkel
   pp. 149 - 160

SOUTH OAKS: THE LONG ISLAND HOME

Jennifer Appold
Joshua Kefer
Ray Novales
Eric Postal

Advanced Placement History

Spring 1990

BEST COPY AVAILABLE

TABLE OF CONTENTS

INTRODUCTION 1

THE BIRTH OF AN INSTITUTION. 2

GROWTH AND CHANGE 4

BROADLAWN MANOR NURSING HOME 30

THE FAMILY THERAPY PROGRAM 33

THE HOPE HOUSE PROGRAM AT JENNINGS HALL 34

THE EATING DISORDERS PROGRAM 35

THE BIOFEEDBACK PROGRAM 36

THE INTENSIVE OUTPATIENT COCAINE TREATMENT PROGRAM 37

THE EXTENDED TREATMENT PROGRAM 38

THE COMPULSIVE GAMBLING PROGRAM. 39

THE ADOLESCENT ALCOHOLISM AND CHEMICAL. 40
DEPENDENCY PROGRAM

SAGE HOUSE PROGRAM 41

CONCLUSION 44

. . . . . .

BIBLIOGRAPHY 45

INTRODUCTION

> "The men who founded The Long Island Home 100 years ago determined to provide an environment in which compassion, understanding and love could be combined with pleasant surroundings and the very latest in equipment, science, and skill. Those concepts which then represented the very latest in equipment, science, and skill appear primitive today. As newer and better treatments have been developed, they have been studied and applied. The physical plant in which care is rendered has been enlarged, modernized, and improved again and again."[1]

These are the words of Otis G. Pike, former President of the Board of Directors of the South Oaks Hospital. These are the ideals upon which South Oaks, a unique institution, was founded. Not only possessed of a rich heritage, South Oaks has repeatedly demonstrated a great capacity and will for change to better serve society. Said Pasquale A. Carone, former Executive Director,

> "In 10 decades, a great many changes in treatment and services have taken place. And a long and unending line of men and women has contributed through the years to those changes. But the original purpose of this hospital has remained unchanged from the beginning—to provide the highest level of care for our patients."[2]

Growth and change have been, and continue to be, vital elements essential to the continued quality care afforded to the clientele of South Oaks.

---

[1] Black, Lynn Slife and Frisina, Ellen Tashie, *One Hundred Years of Service: South Oaks Hospital*,1982, p.6

[2] Ibid., p. 7

THE BIRTH OF AN INSTITUTION

In 1882, a hospital consisting of one building with a capacity for a hundred patients was opened as The Long Island Home Hotel for Nervous Invalids. One hundred years later, the hospital spanned eighty-three acres, with twelve buildings and a capacity for 280 patients. This modern facility had its humble beginnings on March 1, 1881, in a meeting in an Amityville home. The minutes from the meeting show the great need the founders saw for such an institution:

> "The need of an Institution, such as one as the title indicates and especially designed for the treatment, care, and cure of the masses of the many nervous invalids and upon terms of easy access to them personally and their friends who may propose to patronize the Home Hotel, being unanimously conceded, not only as a County and State necessity, but also as an urgent benevolent enterprise, it was Resolved, forthwith, to organize by the election of Trustees..."[3]

The next step was a Trustee's meeting at the Grand Union Hotel in New York City one month later. At this meeting, the original founders, including David S. S. Sammis, Adolphus G. Bailey, Townsend Cox, William Blake, Stephen R. Williams, Prince H. Foster, and Daniel J. Runyon, chose to purchase fourteen acres of Amityville land for $4,200. This particular site was chosen for its "healthful nature of the vicinity with its cooling ocean breezes and beautiful countryside."[4] An additional reason might have been the site's proximity to the Village of Babylon, where several of the Trustees resided.

At this April meeting, it was decided that a New York City physician, Thomas Allen, would be appointed visiting physician to The Long Island Home Hotel for Nervous Invalids and that all sanitary and medical matters would be under his control. At the same meeting, it was decided that each Trustee would be required to plant a tree on the grounds, as a symbol

[3] Ibid., p. 11

[4] Ibid., p.12

of their aspirations for the Institution to live and grow.

A local newspaper, *The Southside Signal*, soon published the following report:

"The Home will provide...every home comfort and the attention of skilled attendants and medical treatment. Those who send their friends to this institution will have the knowledge that every care and attention is being given them...The house will be so arranged that the patients will have plenty of fresh air and sunlight—two important adjuncts to their recovery...

The Home will be so located that it will be in full view of persons traveling on the Southern Railroad [now the Long Island Railroad]...

The Main Building will be 200 feet front and almost 45 feet deep, with three wings extending in the rear. The building, which will be three stories high with a basement almost equal to another story, is to front south and a large hall will run the entire depth of it. At each end, large wings will project in front, so that the sun will strike them on three sides. These will be the sitting rooms [where] every comfort will be provided, and means for amusement furnished. Hot and cold water and steam coils for heating will be on every floor.

About 30 feet in the rear of the building will be the boiler room, cook-house, and wash-house. All the cooking and washing will be done outside the main building.

The grounds will be beautiful so that a pleasant picture will greet the eyes of the patients when they look out or walk about with their attendants.

The institution will be managed by a board of trustees composed of some of the leading men of this county and New York City."[5]

One of the many oak trees planted by the founders

[5] Ibid., p. 12

BEST COPY AVAILABLE

The institution, with a capacity for twenty-five patients, officially opened in January, 1882, and admitted its first patient on January 26. The Main Building was an impressive sight, living up to its press. The building itself was appraised and was deemed to be worth one-hundred thousand dollars, quite a sum of money in those days. That first year saw one hundred and seven patients admitted (48 men and 59 women), with the majority of them coming from New York City.

The Main Building

In 1883, the institution started advertising by sending cards to doctors in the city containing "such matter as may be found advisable and proper to be presented..."[6] The first of a series of improvements were made to the institution as a whole in 1885. These included expanded facilities that could care for 125 patients, stables for horses and cows, an extended hog pen, and improved bathtubs.

[6] Ibid., p. 14

The first Superintendent of the Home Hotel, Stephen R. Williams, received an annual salary of $1,000 as well as room and board in the Main Building for himself and his family. In January of 1886, he reported on the care and treatment of patients:

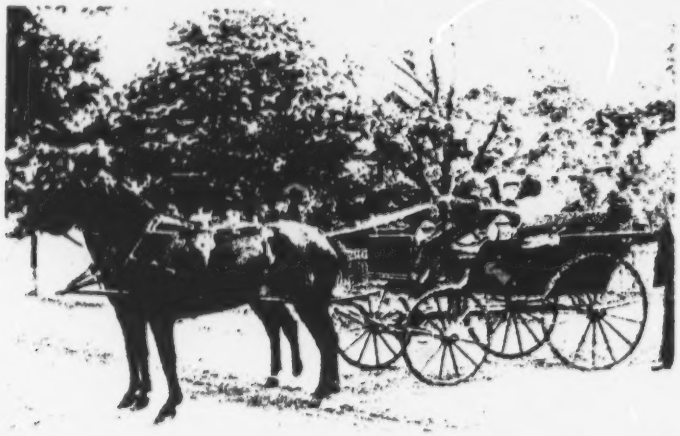
> "In the management of patients committed to my care during the year, I have endeavored to take the advice, and follow the suggestions, in a measure, of those whose experience has been gathered by years of careful study on the subject.
>
> I have advised frequently with Dr. Stephen Smith, our State Commissioner in Lunacy, as to the propriety of a more rigid discipline. His advice has been to give the mild patients even more liberty than I have accorded them.
>
> He says there are many Institutions in the Country for the care and treatment of Lunacy, but there are none that have accomplished such good results, in proportion to the numbers of patients treated, as The Long Island Home, and Ascribes our success in a great measure to the leniency of the treatment.
>
> I have permitted a great degree of freedom and have had no complaints from the Village, and no accident or disturbance has resulted.
>
> About the first question asked by friends of a patient on his arrival here is, 'What amount of liberty do you allow the patient?' My answer has always been, I will take a few days to get acquainted with the patient and he shall have all the liberty he can bear."[7]

Late in 1886, Dr. E. N. Carpenter was named Medical Superintendent. He held the post for five years and then was succeeded by Dr. J. C. Bowman. In 1887, the Board voted to shorten the institution's name to The Long Island Home, Ltd. The Board also voted to boost advertising, allowing the Superintendent to advertise anywhere and in any manner he thought effective, so long as the total annual expenditure on advertising did not exceed $100. The advertising helped the Home's reputation to grow, and large numbers of patients began to arrive at the Amityville train station. The Board moved in 1889 to send a stagecoach to meet the 12:30 and 2:11 P.M. trains each day. The coach itself was quite a spectacle, drawn by two black horses and driven by a top-hatted coachman.

The Home had other visitors too; Commissioners from the State Commission in Lunacy visited frequently from Albany. They generally approved of the hospital and the

[7] Ibid., p. 14

facilities; however, they occasionally had criticisms, such as the low pay of the assistant physicians, the unkempt appearance of some of the staff, and the overworking of the matrons.



Coach sent to meet patients at the Amityville train station

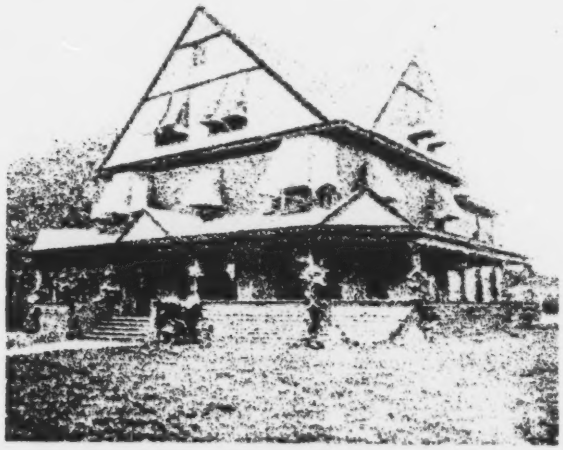
1892 saw the hiring of a new Medical Superintendent, Dr. Orville Jay Wilsey. Dr. Wilsey had a distinguished career at Binghamton State Hospital, and was a charter member of the Association of Medical Superintendents of American Institutions for the Insane, which is today known as the American Psychiatric Association. Dr. Wilsey provides much of the hospital's history, as he was a meticulous record-keeper and prolific letter writer. Another reason for the abundance of information results from a State Commission in Lunacy edict stating that "each institution should provide and use a letter copying book in which all official letters sent out from the institution should be legibly copied."[8]

Dr. Wilsey had a penchant for keeping up with the times and being on the forefront of technology. As a result, a cottage housing seven patients was built to simulate a homelike environment, which was intended to aid in the therapeutic process. It was christened the Villa, and it opened in 1895. Soon afterward, it was renamed Sammis Cottage after one of the founders. Today, the cottage is known as Hope House. The following description comes from an early pamphlet:

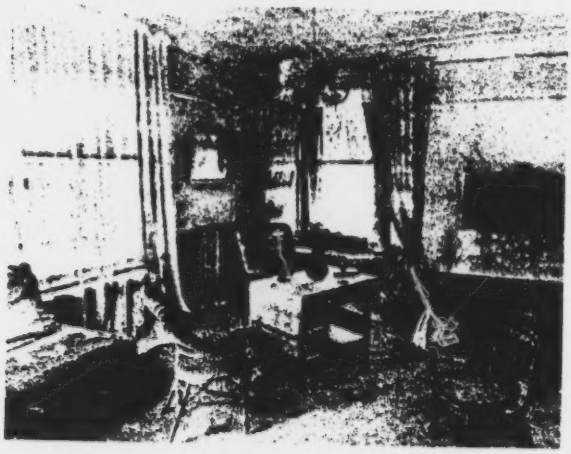
[8] Ibid., p. 16

"To meet the demands for more select accommodations, a villa, free from every appearance of an 'institution' and offering all the comforts and privileges of a luxurious home, has been erected. It is heated by hot water and grates, lighted by electricity, has distinct kitchen and dining rooms; yet, while entirely independent, it is sufficiently near the main house that all who wish may enjoy the benefits, in the way of entertainments and sociability, offered by the latter."[9]

The first patient to occupy the Villa came from New York City. He was a rather wealthy fellow, as he arrived with three servants and silk sheets and shirts.



The Villa in 1895



A private room in The Villa

[9] Ibid., p. 17

BEST COPY AVAILABLE

The Minutes of January 4,1894 show that Dr. Wilsey was generally successful and well-liked. The Board congratulated him and increased his salary to $2,700 per year.

In November of the next year, the State Commissioner in Lunacy visited again and gave another report as follows:

> "I am glad to observe that the Institution is steadily progressing...Its condition on the whole is most satisfactory and reflects great credit on the intelligence and activity of the Superintendent."[10]

Employees of the Long Island Home formed a family of sorts, as most lived in quarters on the grounds. In addition to room and board, employees also received laundry privileges. Monthly wages in 1892 were:[11]

Female attendant	$22
Male attendant	$25
Waitress	$14
Head Cook	$30
Laundress	$15
Coachman	$20

Continued employment was contingent on good behavior, as the employees were closely observed. One could lose a job for infractions such as "staying out late", "drinking too much whiskey in the Village", "receiving letters from a married man", "conduct unbecoming to a lady", and "conduct detrimental to the institution."[12]

In 1896, Dr. Wilsey requested that the Board approve the building of a structure housing "a system of baths, a gymnasium, and bowling alley."[13] The Board approved the construction, and the building, named The Gymnasium, was completed the following year.

---

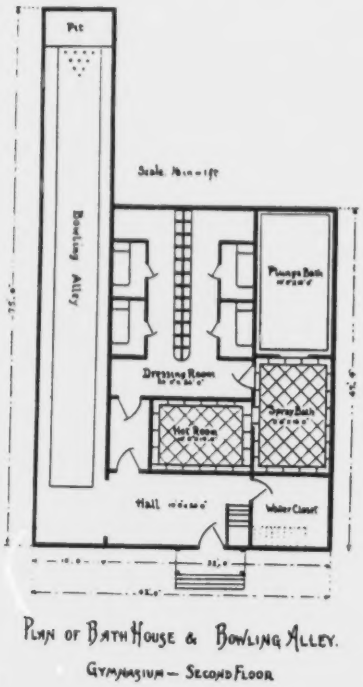
[10] Ibid., p. 17

[11] Ibid., p. 17

[12] Ibid., pp. 17-18

[13] Ibid., p. 18

The Commissioner's report in that year spoke highly of the new building, stating that it "reflects great credit upon the management."[14] The report also commended the 1897 addition of a pathological laboratory, added at the Superintendent's expense.

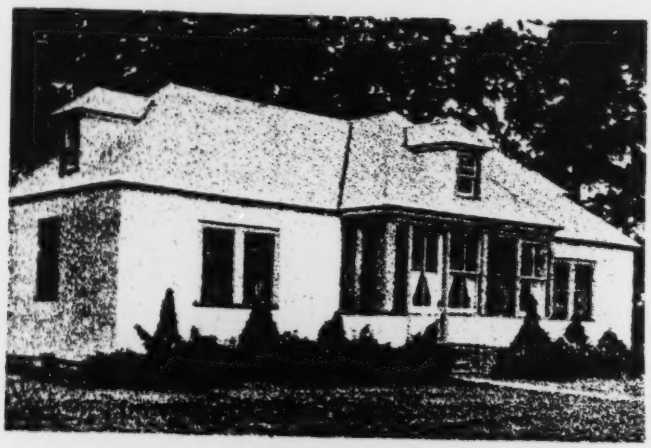


Floorplans for The Gymnasium

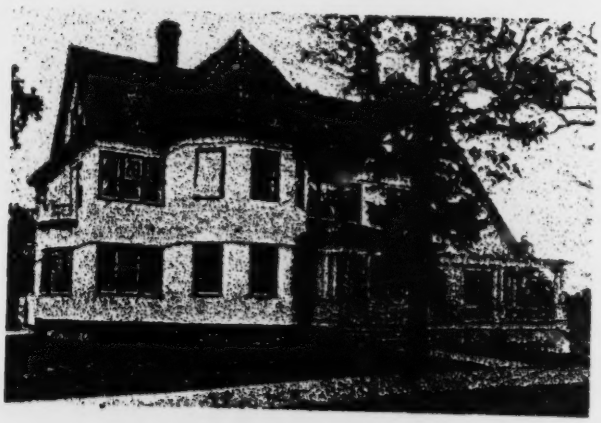
Progress continued at The Long Island Home into the next century. In 1900, Stanton Cottage, now known as Sage House, was built. Legend has it that Stanton Cottage was built by an attendant of the same name who was also a skilled carpenter. The cottage, built to house one patient, filled what Dr. Wilsey felt was a growing need and trend. The cottage was reviewed by the Commissioner in Lunacy, and praised for its pleasing proportions and good design. At this time, rates for patients were $10 a week for both the Main Building and the cottages.

[14] Ibid., p. 19

In 1903, The Home purchased 30 acres of land west of the Main Building. The land contained a cedar grove and a brook. Later that year, Wilsey Cottage was erected upon the land as a residence for the Physician-in-Charge, which was the new title for the Medical Superintendent. Other parts of the newly-acquired land were used as fields for the cows and horses to graze.



Stanton Cottage



Wilsey Cottage in 1903

The Long Island Home devoted large amounts of land to raising crops during the summer, as did many other institutions. It was believed that growing and tending to crops

BEST COPY AVAILABLE

was beneficial and therapeutic to the patients. Crops grown included rye, buckwheat, potatoes, turnips, strawberries, peas, spinach, pumpkins, and lima beans. Cows provided milk, cream and butter, while chickens provided eggs. Fresh meat was supplied by sheep and pigs, which were dressed by The Home's butcher. Various wild waterfowl also thrived on the wooded grounds.

Crops on one of the hospital's fifty acres

In January 1907, the institute built a new barn, which housed four cows, three horses, two mules, and farm supplies for the fifty acres that they cultivated. There were also two greenhouses that furnished flowers year-round. The Home was largely self-sufficient, except for the occasional supplies that had to be ordered from merchants in New York City.

In 1909, Norton Cottage, named after Board member Washington F. Norton, was built near Wilsey Cottage. It was a three-story brick building, "for women only." The cottage had three suites with private baths, and was a home for old people. Today, the building is known as Norton Hall, and it contains offices and meeting rooms for the Alcoholism Department.

On September 16, 1908, a fire severely damaged the Main Building, necessitating much reconstruction. The fire raged for hours and was combated by firefighters from Amityville, Lindenhurst and Farmingdale, as well as by the Home's staff. All patients were taken safely from the Main Building with no injuries. The patients were not able to move back in until months later when renovations were complete. In the meantime, they were housed in other buildings on the grounds or in some Amityville houses.

After the fire of 1908, The Long Island Home prepared itself well for any unexpected

The Barn in 1907

emergency. The State Commission reported in 1910 that "the Institution is well supplied with fire extinguishers and fire hose. The bath tubs are filled at night and fire pails are also available."[15]

In 1912 the telephone company suggested the installation of a switchboard. Dr. Wilsey explained:

> "If we adopt the switchboard plan as they have advised, doubtless the time will come when each of the halls will be connected. Instead of ringing a bell and having the attendants leave their work to come and see what is wanted, there will be a station in each hall so that the attendants can be communicated with without leaving their work, and so if that doctor is making his rounds and there is a call on the phone asking about the condition of patients, he can be called to the station in each hall where he may be and

[15] Ibid., p. 28

BEST COPY AVAILABLE

answer the phone without coming to the office."[16]

This proposal was accepted by the Board. In the summer of 1913, a switchboard was installed in the Main Building. As technology became more advanced, Dr. Wilsey was authorized to purchase a Ford automobile in 1914. However, he preferred to ride his black horse, Pedro.

Dr. Wilsey riding Pedro

In March 1915, the board approved construction of Bailey Cottage (named for Adolphus G. Bailey, a founder). It was a two-story brick building with floor-to-ceiling windows on the sun porch.

In April 1921, the Long Island Home bought some new property near the Main Building. The property consisted of a large home, two barns, and several outbuildings. Later that year, construction started once again on two new wings on the main dwelling. Searle Cottage (named for Charles Searle) was created for male patients in 1922. Near this cottage lay a new golf course for patients and employees. That year two more wings were added to Stanton Cottage.

[16] Ibid., p. 28

BEST COPY AVAILABLE

Bailey Cottage

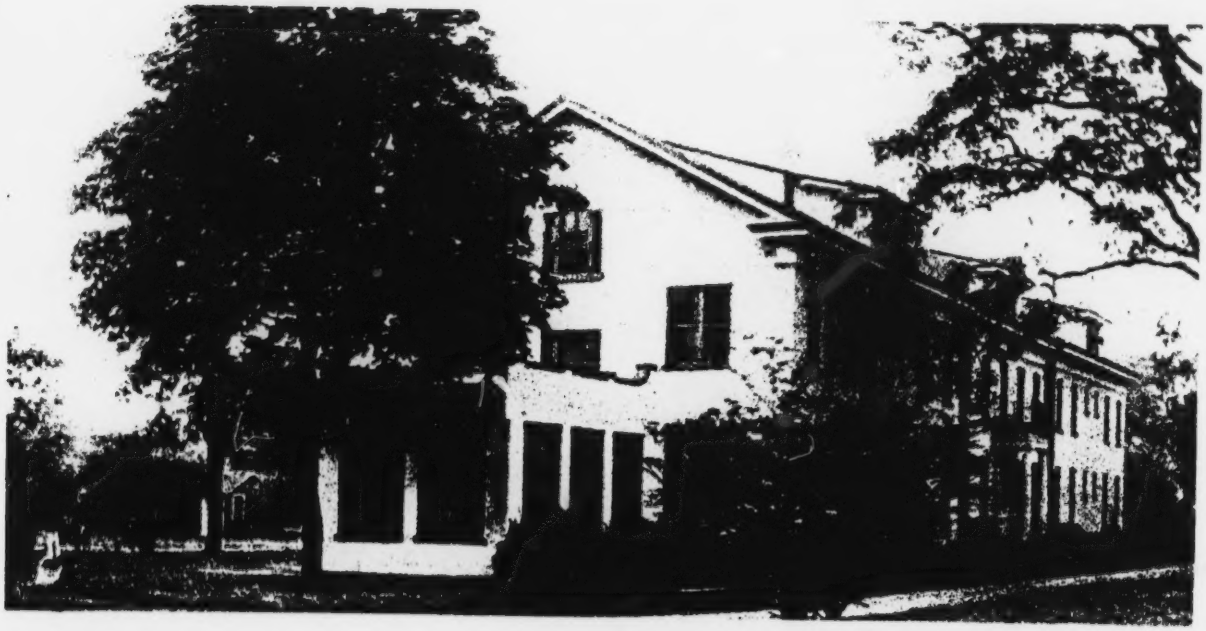
Dr. Wilsey reported that:

> "I am pleased to say that we have continued to grow through difficult times and that we continue to provide good care for our patients.
>
> Through diligent efforts we were able to recruit capable men and women to replace our loyal employees who were called to service in the war. And again through the diligent efforts of our entire staff, we came through the terrible flu epidemic without a single casualty at the home."[17]

The Great Depression and Prohibition hit the Long Island Home as it did the rest of the world. In 1932, all personnel including Physician-in-Charge, took a voluntary 10 % cut in salary.

BEST COPY AVAILABLE

[17] Ibid., p. 31



Searle Cottage

Despite Prohibition, the Long Island Home was given a permit for liquors which were used in treatment of recognized diseases. In 1926, on Thanksgiving Day, after a brief illness Dr. O. J. Wilsey, age 72, died. He served 34 years as head of the growing institution. His obituary read:

> "Dr. O. J. Wilsey...died shortly after 10 o'clock yesterday forenoon...from an attack of angina pectoris, the second with which had been seized in two days.
>
> ...Dr. Wilsey would take no assurances that he would get around again and quietly insisted that telephone messages be sent to close friends so that, he explained, 'the shock would not be too great when they learned the final news.'
>
> ...Throwing into his work of 34 years the energy of an iron constitution, Dr. Wilsey laboriously built an institution which sanitarium men admit has been enormously successful.
>
> Locally, and in the medical fraternity, Dr. Wilsey <u>was</u> the Long Island Home."[18]

[18] Ibid., p. 34

BEST COPY AVAILABLE

With the death of Dr. Wilsey, Assistant Physician Lucius G. Price became Physician-in-Charge.

As the decade cam to its end, the Home sold some of its farm produce to earn extra income in this Great Depression. By the next year, however, the Long Island Home began to move away from its farm environment; many crops were not replanted. Times were definitely changing.

The Long Island Home began its fiftieth year of service in the 1930's. Despite the Great Depression, the Home thrived. Even more than that, it continued to grow.

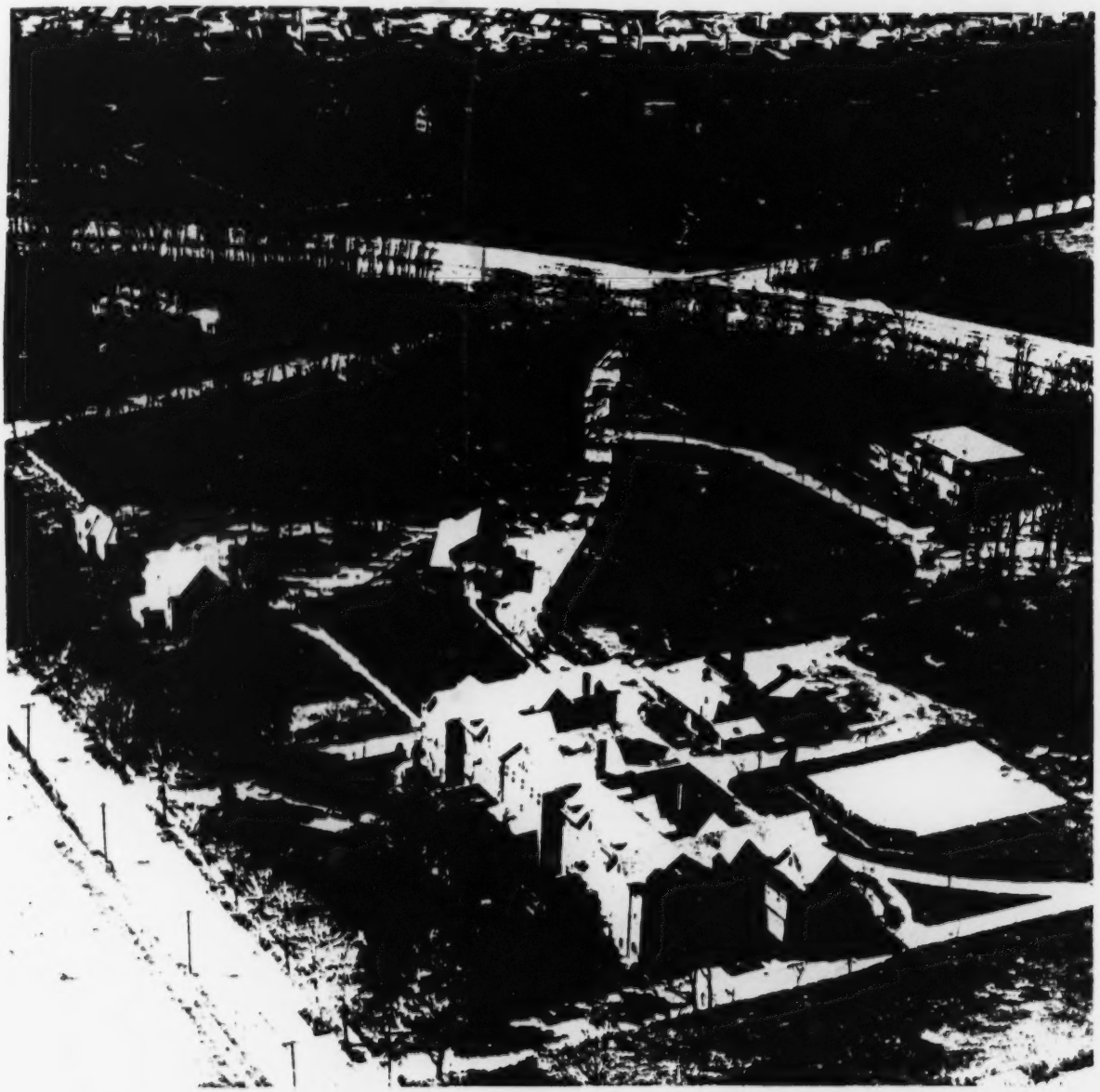
In 1931, a major roadway, Sunrise Highway, was being built along the south shore of Long Island. This roadway would cut through the hospital's grounds. The Board of Directors attended hearings hoping that the highway's route would be changed. One report stated that "In 1932, the state assumed several acres belonging to the hospital, cut down 381 trees, and built the highway through the quiet wooded grounds."[19]

The following year, an underpass beneath Sunrise Highway was built by the hospital so that patients, employees and visitors could get from one side of the property to the other without having to endanger their own lives in crossing the busy highway.

In 1936, a new recreation building was created in honor of Dr. Wilsey, and named Wilsey Hall. This hall still continues to offer full facilities for occupational and recreational therapy. This building contains a large gymnasium-auditorium with a stage, bowling alleys, a billiards room, a classroom, a kitchen, a library and craft shops. That same year a new residence for the Physician-in-Charge was built. That year, Dr. Titley succeeded Dr. Price.

In 1938, they remodeled a barn into a staff residence. It serves today as the offices for the Community Relations Department and the Personnel Department. At this time there was a drastic need for more quarters on grounds. This was because several staff members had

[19] Ibid., p. 37

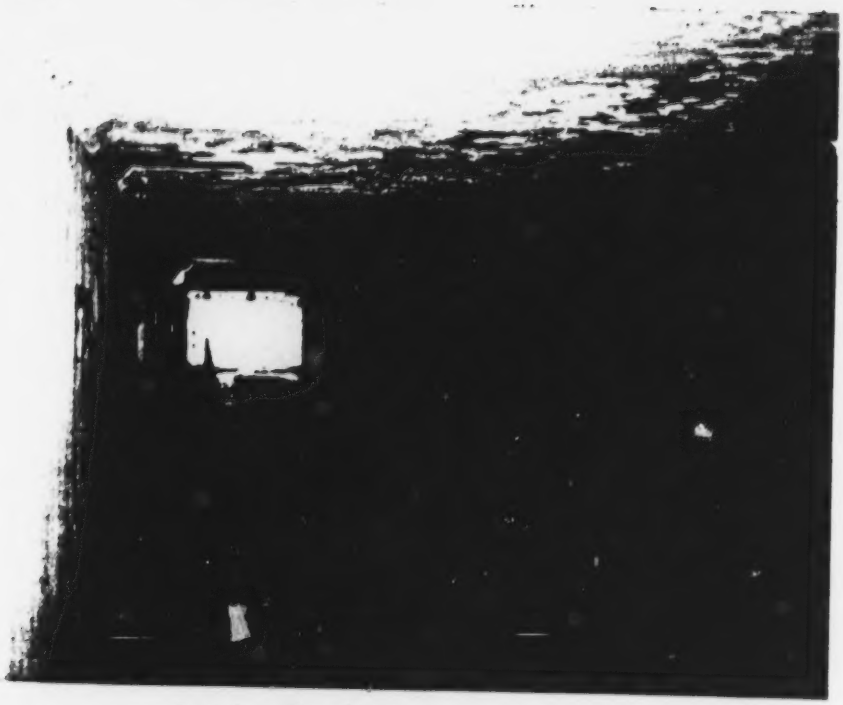


Arial view of The Long Island Home in the 1930's,

soon after the building of Sunrise Highway.

BEST COPY AVAILABLE

Entrance to underpass



Interior of underpass

BEST COPY AVAILABLE

Wilsey Hall/Recreation Center

Firemen battle 1942 fire at Long Island Home

BEST COPY AVAILABLE

Remodeled barn, now a personnel building

fled from Europe during Hitler's rise to power.

Sunday, March 22, 1942, a fire in the Main Building of the Long Island Home did an estimated $200,000 damage. The fire started in the attendants quarter. Firemen from Amityville responded to the alarm at 3:22. Dr. William B. Titley was called from his residence when the fire was discovered. He ordered the alarm sounded and the fire department called. Under his direction attendants removed all patients from the lower floors of the east section. He then ordered the evacuation of the west section of the building. The patients were taken to the large recreation building on the grounds. They were later assigned to various cottages on the grounds.

The firemen battled the blaze for four hours and several were treated for smoke poisoning.

Fire chief Lester E. Gardiner had a force at the premises all night, and the men kept busy as smoldering timbers broke into flame. As soon as the fire was under control the

BEST COPY AVAILABLE

switchboard was put into operation again and the businesses offices became a headquarters for the home staff, firemen, and policemen.

The west portion of the main building, including the west wing, was reoccupied by the next Tuesday. The home was covered by insurance and Dr. Titley had reconstruction started as soon as was possible. Dr. Titley announced the next day:

> "The directors, staff, and patients desire to publicly express their warm feeling of admiration and gratitude for the efficiency and willingness to serve so amply illustrated by so many.
>
> First, we wish to thank the volunteer firemen of Amityville, Massapequa, and Copiague. Their performance most certainly adds a glowing chapter to a long tradition of public service. The Amityville Police Department and its auxiliary police patrolled fire lines within minutes after the alarm sounded and remained on duty for throughout the night.
>
> The cooperation of other citizens including many persons who were visiting us at the time, was noted and is appreciated. We wish to likewise thank the neighboring Louden Hall and the Brunswick Home for facilities and services immediately made available."[20]

After the bombing of Pearl Harbor, a general fear of bombing attacks on cities in the United States prompted the Board, at a July meeting in 1942, to "...take out war damage insurance to the extent of 100 percent of the buildings of The Long Island Home."[21] In addition, volunteers among the staff became air raid wardens and watchmen. Another change due to World War II was a major change in staffing. Physician-in-Charge Dr. William Titley left the institution in response to a call to enlist in the Navy. Dr. Mildred Squires Titley took over the position.

The draft was claiming many of the Home's employees. To increase recruitment to replace them, some of the employees wrote a journal called "Home Plate" in 1944. This journal presented life as a worker for the Home as membership in a family-like staff that organized and participated in many social events, not all of which involved the patients. One nurse's contribution summed up the sort of feeling which characterized the journal:

---

[20] *Long Island Sun*, March 27,1942 p. 1

[21] Black and Frisina, p. 42

"The Long Island Home reminds me of Paris, France, where I visited when I was 18 years old. There was a hospital there which I thought was the most outstanding place in the world, but The Long Island Home changed my mind. The door stands open night and day. If there is anyone sick who wants to get well, confused and needs encouragement, come to The Long Island Home. It is a place of happiness, joy, rest, and comfort."[22]

After the war, the hospital began to grow and change once more. A new administration building was begun, and in 1948 it was completed. Griffing Hall, named for Board member Robert P. Griffing, brought out sentiments of pride in many of the Home's employees, as one said:

"Griffing Hall took a long time to build because there were still shortages of materials. But when it was completed, it was worth the wait. The day we moved into our offices, there was a wonderful feeling of camaraderie. We all felt that what we were doing was important and worthwhile. I remember one of my staff saying to me that day, 'We're going to make this the best hospital in the country.'"[23]

Griffing Hall

[22] Ibid., p. 42-44

[23] Ibid., p. 44

BEST COPY AVAILABLE

The 1950's brought major changes to the field of psychiatric treatment, including the use of psychotherapeutic drugs. As the hospital effected change after change to remain on the cutting edge of this field, Dr. Titley began to feel that a change in image was necessary. The title of the institution was changed from The Long Island Home to South Oaks Hospital.

The fifties brought more than a change of names to South Oaks. In 1952, Searle Cottage was changed into Broadlawn Manor Nursing Home. South Oaks described it thus:

> "Set on 10 acres of lawn, shade trees, and flowers, Broadlawn Manor enjoys cool breezes off the ocean in the summer and milder temperatures in winter. The large rooms, with every window looking out on a garden view, are tastefully and comfortably furnished...
>
> We have complete facilities for rehabilitation and post-hospital care...Broadlawn Manor provides more than skilled and attentive care for its guests; it offers the kindly, friendly, and relaxing atmosphere of home."[24]

Another addition of 1952 was The Hospital Shoppe. Opened in the Main Building, this restaurant was open to the public to promote better community relations.

In 1957, the hospital's annual report celebrated its seventy-fifth anniversary:

> "Although the past 75 years have seen impressive additions and improvements in facilities, the emphasis remains on the quality of psychiatric care. The therapeutic approach is flexible, and personal freedom and close contact between patient and physician permits an effective handling of problems...
>
> The emphasis is on active therapy with the goal being the return of the patient to his home as quickly as possible. To accomplish this, our whole program of psychotherapy and chemotherapy is based upon the personalized attention made possible by a high ratio of staff to patient."[25]

In 1958, Dr. Titley retired. Dr. André Rolo became the new Medical Director of the hospital.

The South Oaks Foundation was formed at the end of the decade. The purpose of the Foundation was to conduct community outreach programs for non-patients. A number of

[24] Ibid., p. 48

[25] Ibid., p. 48

publications resulted from its work.

The 1960's brought about a long-range building program to expand the facilities of South Oaks. In 1965, Greenwood Hall, the former Main Building, was judged to be inadequate to meet the needs of the hospital. Construction of a new facility began, and on May 7, 1966, the new building was named Valentine Hall. This building covered 90,000 square feet, and could hold 193 patients, bringing the capacity of the hospital to 280 patients.

Valentine Hall

An inspector for the New York State Department of Mental Hygiene had a good report for it.

> "The atmosphere of Valentine Hall is cheerful and harmonious. Light colors dominate—quite different from a typical hospital environment, rather reminding visitors of a resort place.
>
> The building...is of quadrangular shape surrounding a court decorated with bushes, flowers, and a very well-kept lawn where patients can walk, sit, and enjoy fresh air.
>
> The psychiatric records, admission papers, records of consultations...are exact, up-to-date, and properly filed. The administrative personnel were able to answer and document all questions immediately,

BEST COPY AVAILABLE

proving the good organization and administration of the hospital."[26]

Following Valentine Hall's opening, Greenwood Hall was demolished, and its former site was landscaped.

In 1965, the South Oaks Foundation conducted a three-day International Conference on LSD and Psychotherapy. Over 300 psychiatrists from the United States, Canada, and Europe came, and the resulting papers and reports were published around the world. Also in 1965, South Oaks worked with the community to organize and found a low-cost, nonprofit community mental health clinic. The Sunrise Psychiatric Clinic provided help to thousands in the years after.

In 1969, Dr. Rolo retired. Dr. Pasquale A. Carone became the Executive Director. Carone was a Diplomat of the American Board of Psychiatry and Neurology, as well as a Fellow of the American Psychiatric Association. Carone began many new programs in the hospital.

In January 1970, Alcoholism Clinics, free services for the community, were begun. Grateful participants had a good deal to say about them:

> "My husband's drinking, and my feelings of anger and resentment, were breaking us all apart. The counselors at South Oaks helped me and my children to explore our feelings. Gradually, as we learned more and more about alcoholism, our lives changed. When we no longer reacted to his behavior in the old way, my husband began to change, too. The day he went to his first AA meeting was the beginning of a new life for all of us."[27]

Another such program was established in July 1970. Hope House was a specialized inpatient unit for young men and women who were addicted to drugs.

1971 brought new programs and services in rapid succession. February had Bailey House, an alcohol detoxification unit. Bailey Treatment Center shortly followed as a rehabilitation center for alcoholics with a primary psychiatric diagnosis.

---

[26] Ibid., p. 52

[27] Ibid., p. 53

Bailey Cottage

An Adolescent Pavilion for emotionally disturbed people between 13 and 20 opened in March. Parents were impressed with the work done:

> "My son matured in so many ways, it's hard to believe he's the same person. While he was in the hospital, my wife and I found out that if something went wrong between us, we couldn't blame it on our son because he wasn't around. The family therapy meetings we attended certainly were important. We realized things about our own lives we never realized before. We matured too."[28]

Patients of the Pavilion were soon able to participate in an educational program and earn their High School diplomas.

Also in 1971, the All Faiths Chapel-Auditorium was completed. Services, conferences, and meetings all took place there frequently.

---

[28] Ibid., p. 55

BEST COPY AVAILABLE

All Faiths Chapel-Auditorium

In the spring of 1971, the first Annual Conference on Problems of Industrial Psychiatric Medicine was held. The topic was "Alcoholism—The Forgotten Addiction." A great many business leaders, educators, and other professionals attended for an excellent beginning to a series of annual conferences to follow. The 1970's continued these conferences, with topics including "Drug Abuse in Industry," "The Challenge of Retirement," "Planning for the 1980's," and "Historical Perspectives—The Last 100 Years." Some of these conferences resulted in books, as well as the usual papers and reports. Similar conferences were held for the nearby community, with topics such as "The Crisis of Alcoholism," "Homosexuality," and "The Changing American Family." The guests filled out evaluation forms, and reactions were almost always positive:

> "'I especially enjoyed talking with colleagues about problems we have in common. As I have at past conferences at South Oaks, I learned a great deal.'
> 'Your conferences are unique because they bring together people from many different disciplines and from many walks of life.'
> 'I came away with new insights that I know will make my counseling more effective.'"[29]

[29] Ibid., p. 58

In 1972, a 500-hour course called the Training Program for Alcoholism Counseling was offered at South Oaks. Graduates went on to become counselors, some of whom worked at South Oaks itself. A 24-hour Alcohol Hotline was established, and other evening courses were started. Finally, the New York State Board of Regents chartered The Institute of Alcohol Studies at South Oaks. The charter stated:

> "The purposes of The Institute are for research and education in the continuing improvement of mental health; to study and disseminate knowledge on the theory and nature of the disease of alcoholism and the methods of counseling in the treatment of the disease; and to further the education of personnel in the health services field."[30]

In 1974, Broadlawn Manor was renovated and expanded, and the capacity was increased to 200 beds. It became the Broadlawn Manor Nursing Home and Health-Related Facility. Now possessed of 320 beds, this facility maintained a friendly and cheerful community for patients.

In June 1980, Sage House was established as a rehabilitation center for people between ages 13 and 20 who had a history of abuse of more than one drug, in combination with alcohol. One counselor explained the attitude behind it:

> "These youngsters need special forms of care and therapy that are not met by either drug programs or alcoholism programs alone. At Sage House, the therapy is geared to those needs, and the treatment is specialized. We show these youngsters that we care about them and we want them to start caring about themselves."[31]

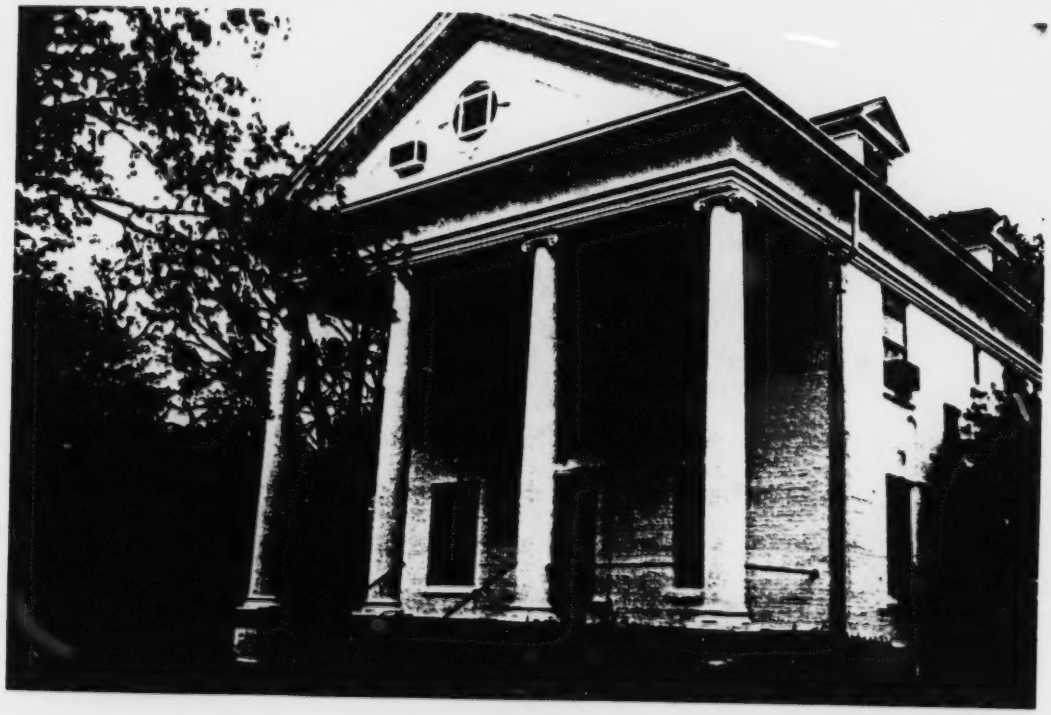
During the 1980's, programs such as clinics for compulsive gambling were being introduced, reviewed, and altered to meet society's needs. Now, South Oaks offers a wide variety of programs and services for those in need.

---

[30] Ibid., p. 58-59

[31] Ibid., p. 60

Carone Hall-main administrative building



Norton Hall

BEST COPY AVAILABLE

BROADLAWN MANOR NURSING HOME

Broadlawn Manor Nursing Home and Health Related Facility is one of the many major components located on the South Oaks grounds. It offers professional and compassionate care for individuals requiring 24-hour attention.

In 1952, the original 37 bed nursing home was opened. In 1974 a new 200 bed facility was created, and in 1985 an additional wing of 120 beds was added. The 200 bed Skilled Nursing Facility is divided into specialty units. Each unit is designed to help those individuals who require professional care.

Broadlawn's 120 bed Health-Related Facility is created for the individual who requires special attention and medical monitoring.

Upon arrival, the resident's needs are evaluated, and the professional staff plans a program of care.

The staff members recognize that emotional needs are as important as medical needs. Every effort is made to make the new resident feel "at home." Each room for the patients is bright, airy and cheerful.

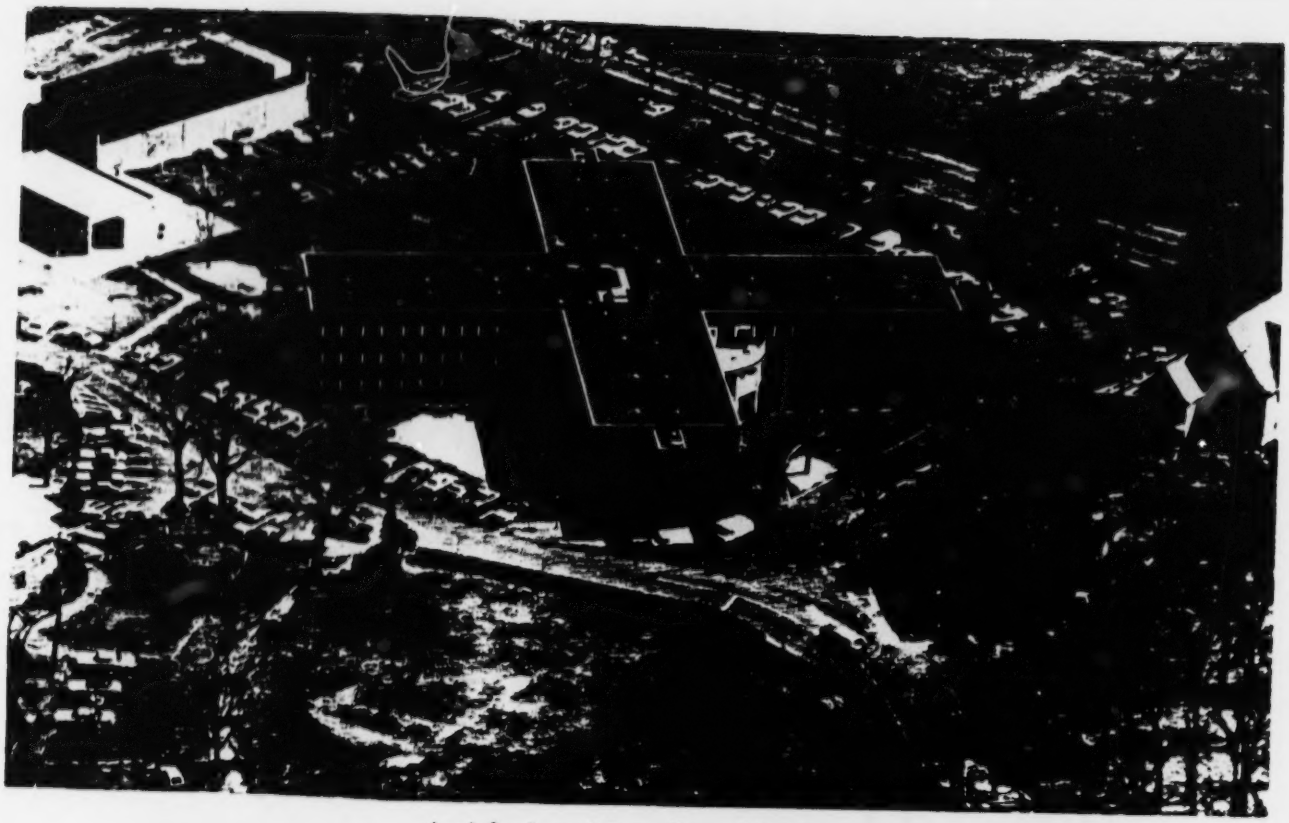
The following is an interview with Jennifer Appold, a volunteer worker at Broadlawn.

Question: How long and in what capacity have you worked at Broadlawn?

Answer: I have worked at Broadlawn for approximately 6 or 7 months now. My basic volunteer services mainly include interaction with the patients. I assist the Broadlawn faculty in creating therapeutic activities and services for the patients. I visit rooms and talk with patients, basically to let them know that they are cared for and thought about.

Question: What do you feel are Broadlawn's strongest points?

Answer: Broadlawn's strongest points, I would have to say, tend to concern its faculty, its atmosphere of friendliness, and the faculty's ability to care for the patients most suitably.



Aerial view of Broadlawn Manor

Broadlawn Manor

BEST COPY AVAILABLE

Broadlawn is located on beautiful property, which represents a countrylike setting that enhances the quality of life for every resident.

Question: What sort of activities do the patients participate in?

Answer: The residents at Broadlawn are able to choose from a wide variety of activities which are created to meet their interests and abilities. They have such activities as poetry groups, songfests, cooking and aerobic classes, conversation groups, birthday and holiday celebrations, and outings to museums and parks. During the summer months trips are taken to beaches, outdoor barbeques and shopping malls.

Question: What types of patients are treated?

Answer: A wide variety of persons reside at Broadlawn Nursing Home. There are patients who require special individual attention and medical monitoring who are situated in Broadlawn's Health-Related Facility. There are also patients who are encouraged to spend their time participating in many activities.

Question: How do you feel, personally, about Broadlawn as a whole?

Answer: Personally, I feel that as a whole Broadlawn is an exciting and wonderful place to work. The atmosphere in general is a happy, friendly and caring one. Deciding to volunteer my services at Broadlawn has turned out to be one of the best decisions that I have ever made. The faculty members are very friendly and treat their patients like members of their own family. I think the word family is one which can most sum up the general atmosphere of Broadlawn. Everyone at Broadlawn is part of that family, and I feel that this homey atmosphere is what makes Broadlawn the wonderful place it is.

THE FAMILY THERAPY PROGRAM

"The family therapy program at South Oaks is a part of a very important process to educate families about mental illness as well as to offer them emotional support."[32] Therapy is offered to families of inpatients as well as outpatients, to help them to gain better understanding of mental illness and addictions. Help is also given to aid in identifying the problems relating to the illness and hospital stay. Families are guided to find ways to correct these problems. Support groups allow many families to meet with counselors. Communication skills within the family are also developed.

Family therapy is strongly encouraged, for it assists patients in their recovery. It also aids in their eventual return to their families. Some programs making use of family therapy at South Oaks are the Adult Psychiatric Program, the Geriatric Psychiatric Program, the Adolescent Psychiatric Program, the Hope House for drug abuse and addiction, Sage House for multiple substance abuse, the Inpatient Alcoholism Program, the Outpatient Alcoholism and Cocaine Abuse Program, the Compulsive Gambling Program, and the Eating Disorders Program.

Group therapy is just one of many methods used in family therapy. Individual therapy, marriage and family counseling programs, workshops, and educational series also help many patients.

[32] Pamphlet, *The Family Therapy Program at South Oaks Hospital*

THE HOPE HOUSE PROGRAM AT JENNINGS HALL

Hope House was established in 1970 as a specialized program for the treatment of substance abusers who suffered from psychiatric disorders. It combined treatment for both the abuses and the disorders in a unique approach.

Hope House is for patients between the ages of 16 and 35. Substances abused vary greatly, but some of the more common ones are marijuana, barbiturates, amphetamines, and narcotics.

"South Oaks believes that substance abuse stems from an unconscious action to self-mediate an unrecognized psychiatric problem."[33] Patients are seen daily or weekly by a team of psychiatrists, psychologists, social workers, nurses, and mental health/substance abuse counselors. Programs are aimed at students or working people whose lives have become dysfunctional due to addictions.

Patients are placed in a family-like setting where they live, work, and play. They are assigned housekeeping chores and other responsibilities which reinforce positive attitudes while lessening the frequency of negative ones. As they recover from their addictions and mental illnesses, the focus of the program shifts to resolving their behavioral social problems. Responsibility to oneself and others is still stressed, as well as strengthening the ego, emotional control, delayed gratification, self-esteem, and an understanding of how consequences follow certain behavior.

The final phase of the program works at bringing the patients back into their classes or jobs. Family and marital therapy are major parts of this phase. The patient is shown how his or her addiction can make other family members suffer, and how family relations can be strained because of this.

For patients who have not completed high school, there is a program in a new multi-

[33] Pamphlet, *The Hope House Program at Jennings Hall at South Oaks Hospital*

classroom learning center. The Board of Cooperative Educational Services takes an active role in this program, and High School Equivalency Examinations are given as well.

THE EATING DISORDERS PROGRAM

Eating disorders are treated at South Oaks by means of a pragmatic treatment, team approach. The team consists of psychologists, social workers, physical therapists, interns, nurses, nutritionists, psychiatrists, eating disorder counselors, and family counselors. Patients' progress is reviewed daily. The program focuses on the major disorders, such as Anorexia Nervosa, Bulimia, and compulsive overeating.

Adolescent Services includes a twenty-bed unit which specializes in eating disorders in ages 13 through 18. The program concentrates on self-esteem, body image, peer pressure, use of drugs, and family communication. There are five major components in the Eating Disorder Program: an inpatient program, family programs, continuing care with weekly aftercare sessions, Employee Assistance Liaison to bring patients back into normal life, and Self-Help Groups from several organizations which meet on the grounds.

The goals of the Eating Disorders Program are to help problem eaters to break the obsessive-addictive relationship to food, to alleviate the fear of food, to learn to eat amounts of food that maintain good health, to establish healthy fitness habits, to return to society fully, to view the body as neither the enemy nor the solution, and to establish and maintain a workable and livable program of recovery.

THE BIOFEEDBACK PROGRAM

"Biofeedback is a technique used to monitor a control harmful reaction to internal and external stress"[34] Medically, biofeedback works to reduce muscle tensions and decrease anxiety.

Doctors may refer patients for biofeedback training when any nervous or physical condition occurs due to stress, tension, or anxiety. These include: anxiety attacks, stress, panic, insomnia, inability to relax, physical restlessness, headaches, and gastrointestinal problems.

Biofeedback is used along with other therapies. It is most effective when it is used as part of a comprehensive treatment plan which includes psychotherapy. When combined with therapy, biofeedback can be extremely effective in attempting to control a variety of mental and physical symptoms, when if untreated, can develop into chronic and serious conditions.

There are two major components of biofeedback: the first is relaxation techniques—a system of exercises which allows the patient to bring upon a relaxed state. Another component is electronic feedback monitoring–"a set of sophisticated electronic, computerized instruments which allow the patient to monitor muscle tension, changes in heart rate, and changes in blood pressures."[35] By being able to monitor these stressors, patients can learn to control stress and reduce tensions.

---

[34] Pamphlet, *The Biofeedback Program at South Oaks Hospital*

[35] Ibid.

THE INTENSIVE OUTPATIENT COCAINE TREATMENT PROGRAM

This intense program specifically treats cocaine abusers whose addition is not severe enough to warrant inpatient care and can be successfully treated on an outpatient basis. This program is also good for continuing care following hospitalization. The program takes one year to complete, stresses a completely drug-free environment, including abstinence from all drugs of abuse, including alcohol.

When outpatients first enter the cocaine treatment program, they are evaluated, and their number of individual, group and family counseling sessions are determined. For convenience, these counseling sessions are available days, evenings and weekends for all patients.

> "Throughout the program, random breath and urine tests are administered to patients to help monitor and ensure the patients progress...[The program] seeks to help individuals overcome their addiction and related emotional problems while they continue to work, attend school and be responsible for their regular activities."[36]

The main goal of this program is total rehabilitation of the patient. This means that those who have completed the program will no longer feel the need for, or depend upon cocaine. An individual will leave this program with a healthier outlook on life and productive coping skills.

[36] Pamphlet, *The Intensive Outpatient Cocaine Treatment Program at South Oaks*

THE EXTENDED TREATMENT PROGRAM

South Oaks offers an intensive longer-term therapy called extended treatment because many psychiatric disorders are chronic or recurrent. Those afflicted may suffer from an inability to function at home or work. This only frustrates the victim and aggravates the illness.

The treatment helps the individuals by providing treatment in a secure, safe environment designed to allow personal growth, insight into the nature of the illness, and psychological recovery. The length of treatment is two to four months. "The goals are learning to accept symptoms that do not respond to any treatment; recognizing the need for continuing therapy; working through family conflicts that may complicate adjustment at home, and vocational and residential planning to ease the transition back into the community."[37]

The treatment is compiled of four phases of treatment:

1. Evaluation and assessment—orientation to ease adjustment to hospital
2. Intensive therapy—therapy of all types: group, behavior, and milieu.
3. Rehabilitation program—counseling and recreational therapy
4. Continuing care—treatment two evenings each week even after discharge

[37] pamphlet, *The Extended Treatment Program at South Oaks Hospital*

THE COMPULSIVE GAMBLING PROGRAM

Compulsive gambling is a progressive disorder in which an individual has a psychologically uncontrollable preoccupation with and on urge to gamble.

South Oaks offers one of the most comprehensive treatment programs in the country for compulsive gamblers and their families. The programs at South Oaks are based on a belief that compulsive gambling is a treatable disease. They stress individual and group therapy.

The inpatient program includes a complete medical and psychosocial evaluation, educational and group psychotherapy, lecture groups, and Gambler's Anonymous meetings.

THE ADOLESCENT ALCOHOLISM AND CHEMICAL DEPENDENCY PROGRAM

The Adolescent Alcoholism and Chemical Dependency program is designed specifically to meet the unique needs of young people. It is an intensive inpatient program, and an outpatient program which offers a full range of services for young men and women over 12 years of age.

Adolescents who are admitted to South Oak's inpatient program go through three phases of treatment. The first is one of evaluation and assessment which concerns individual group, and family sessions with psychiatrists and psychologists; medical examinations; detoxification; etc.: Most adolescents after successful completion of the program are returned to their families.

The second phase of the program is the rehabilitation program which is based on a multiple disciplinary approach addressing each adolescents needs. Such treatments for rehabilitation include individual psychotherapy; group, individual and family counseling; psychodrama; young people's alcoholic's anonymous meetings; etc.

The third and final; phase includes the continuing care follow-up. Since full recovery is an ongoing process, individual and family counseling services are available, on an out-patient basis, to meet the needs of discharged patients and their families.

Adolescents with problems less severe, can be helped through South Oak's Hospital outpatient services. Sessions with counselors are available days, evenings, and weekends. They include: individual counseling, adolescent groups, family counseling, and educational series.

SAGE HOUSE PROGRAM

Due to its size, South Oaks allows for a variety of programs, but it is small enough for individualized treatment.

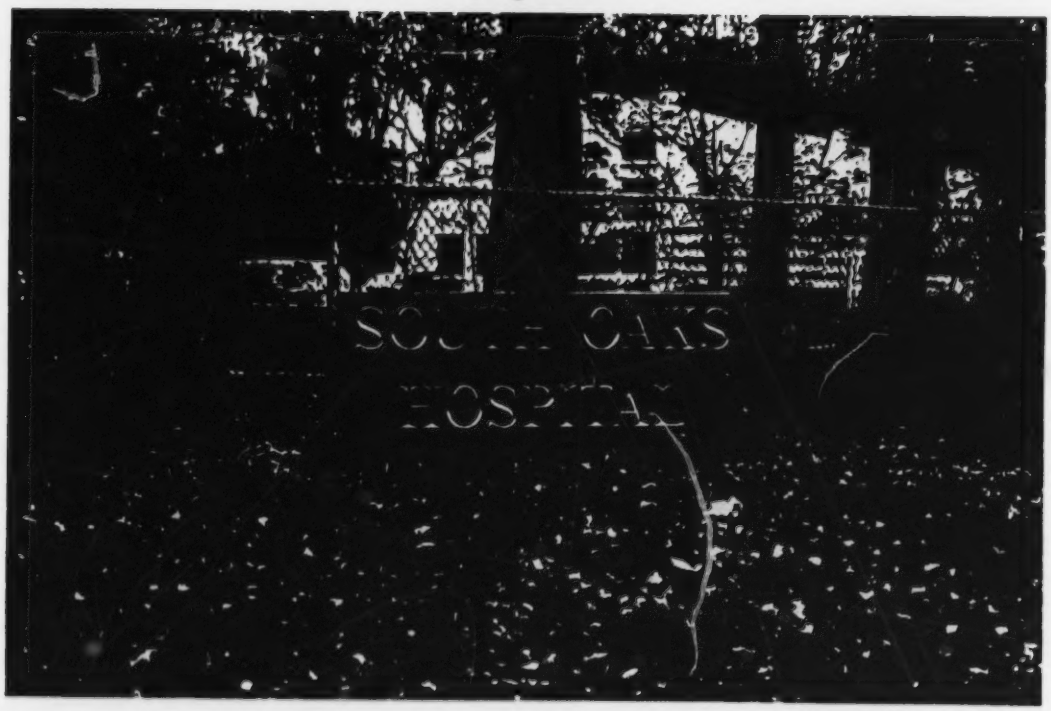
The Sage Program at Jennings Hall is one which was established in 1980. This dual focus program treats adolescent multiple substance abusers who also suffer from major conduct disorders and/or behavioral and personality disorders. The treatment plan is specifically tailored to meet the needs of substance abusing and acting-out adolescents between the ages of 13 and 20.

The youngsters which are treated have abused a variety of substances, including alcohol, barbituates, amphetamines, narcotics, and marijuana.

The Sage House program treats both the behavioral and personality dysfunction as well as the substance abuse problem. This program, which is based on psychiatric principles, seeks to instill patients with a sense of responsibility, confidence, and appropriate social skills.

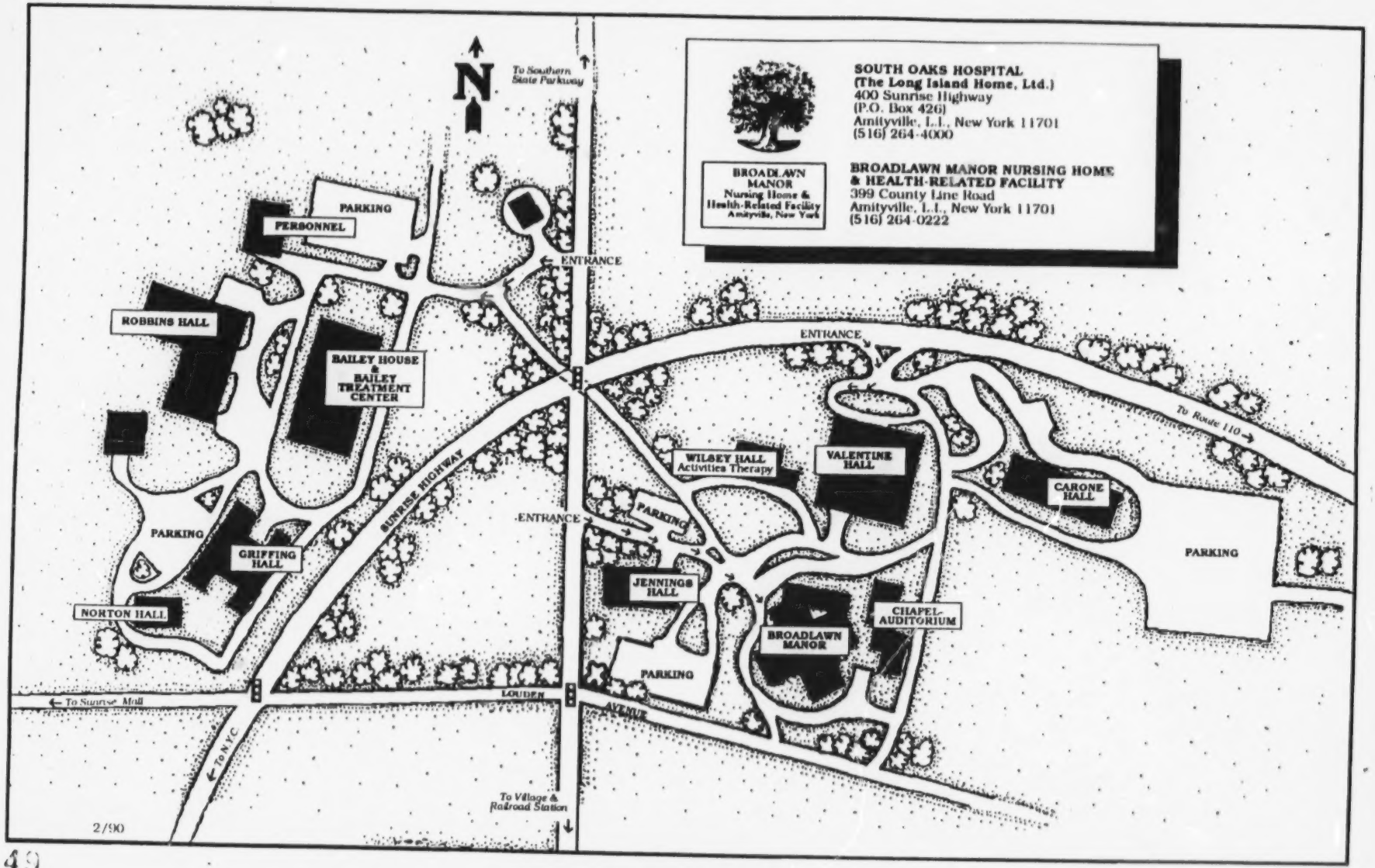
The Sage House program is under the direction of a medical doctor and is staffed by experienced mental health/substance abuse counselors.

Jennings Hall



South Oaks sign, with groundskeeping shed in background

BEST COPY AVAILABLE



BEST COPY AVAILABLE

CONCLUSION

> "As one of the first private psychiatric hospitals in the country, South Oaks Hospital was a pioneer in the treatment of mental illness and addictions. That pioneering continues.
>
> Through education and research, South Oaks continues...to be a forerunner in psychiatric care. Today it has a national reputation for leadership and service. That reputation grows.
>
> The Board of Directors, administration, and staff of South Oaks Hospital take pride in upholding the hospital's long tradition of achievement and growth.
>
> South Oaks Hospital is looking forward to its next century."[38]

Througout its history, from its time as the Long Island Home Hotel for Nervous Invalids to its time as South Oaks Hospital, this institution has made a practice of adjusting and expanding its programs and facilities to change with the times. These changes have resulted in many new and unique programs, community-outreach services, educational courses, and more. With respect to its services and facilites, South Oaks will always be in a constant state of change. But with respect to its attitude toward adapting itself to better serve its patients and the community, it seems safe to say that South Oaks will never change. As its Director of Community and Industrial Relations states, "South Oaks has moved from the Victorian age to the Space age...for 108 years the mission has remained the same...to provide the highest quality of care to those who come to us for help."[39]

[38] Black and Frisina, p. 61

[39] Ellen T. Frisina, 5/3/90

BIBLIOGRAPHY

I. Books

Black, Lynn Slife, and Frisina, Ellen Tashie, *One Hundred Years of Service: South Oaks Hospital*. Amityville: South Oaks Press, 1982

Hart, Stan, *Rehab*. New York: Harper & Row Publishers, 1987

II. Newspapers

"Long Island Home Building $100,000 Recreational Hall," *Long Island Sun*, 25 April 1941, p.1

"Murals by John Skolle Are Hung at Long Island Home," *Long Island Sun*, 25 April 1941, p. 1

"$200,000 Damage As Blaze Sweeps Private Hospital," *Long Island Sun*, 22 March 1942, p. 1-2

III. Interviews

Appold, Jennifer. Broadlawn Nursing Home, Amityville, New York. Interview 4 April 1990

Frisina, Ellen Tashie. South Oaks Hospital, Amityville, New York. Interview 4 May 1990

Purdy, Seth. Amityville Historical Society, Amityville, New York. Interview November 1989

IV. Pamphlets

"The Adolescent Alcoholism and Chemical Dependency Program"

"The Biofeedback Program"

"The Broadlawn Manor Nursing Home & Health-Related Facility"

"The Eating Disorders Program"

"The Compulsive Gambling Program"

"The Extended Treatment Program"

"The Family Therapy Program"

"The Hope House Program at Jennings Hall"

"The Intensive Outpatient Cocaine Treatment Program"

"The Sage House Program"

A HISTORY OF THE BETHEL AFRICAN METHODIST EPISCOPALIAN CHURCH, AMITYVILLE

CHEMENE PELZER
LA WANDA RICE
MORGAN TUCKER

The origins of Bethel African Methodist Episcopal Church began in 1814 by Daniel Squires and Delancy H. Miller. Together these two men started a bible class holding regular sessions in local residents' homes. This small bible school later became known as the Bethel Sunday School. One year later Daniel Squires decided that the small town of Amityville was in need of a place for black residents to practice their faith. For the next fifteen years, church meetings were held in the homes of numerous church members, while still their small congregation continued to grow. In 1839 the congregation was deeded the site on the west side of Albany Avenue, just south of Great Neck Road. This contribution of religious faith and love was shown by Mr. and Mrs. Elias and Fanny Hunter. In 1844 the congregation received as a gift an old icehouse to be used as the congregation's first house of worship. The first pastor of this church was Rev. Benjamin Bates, grandfather of the late Charles A. Holmes, a member of one of the church's founding families. As an example of his dedication to his church and its members, Rev. Bates, a resident of Jamaica, Queens, would make his weekly trek on foot to direct services in Amityville. This long trip was later much shortened when Rev. Bates was given a horse by the members of the church.

In 1850, the members of Bethel, Amityville saw their first official church built. Later, a carriage house was added on to the rear of the church. This building became a milestone in the history of our town as its the first black

church. The church was incorporated and became a member of the New York Conference of the African Methodist Episcopal Church. In 1866, Rev. Alexander Posey, whose beloved wife was buried in Payne Cemetary plotted directly across the street from the church, was the first pastor appointed on record.

Around the turn of the century the building was raised to add a lower auditorium to help expand the church. In 1904, a parcel of land was purchased for $100 and the church parsonage was built at Albany Avenue and Smith Street. This was done to help the resident pastor and his family because, in those times, a church pastor made only $36.00 as a yearly salary. In 1912, an official cornerstone was laid during an emotional ceremony for an enlarged building.

In 1925, Bethel A.M.E. founded the first all-black Boy Scout Troop of America. Mr. Charles A . Holmes, Mr. Nicolas Miller, and Mr. Alverne Mayhew were the organizers and first committeemen of the church scouts. For the first year or so, it was called Troop #2 but according to some of the older members of the troop that number was taken away and it was designated Troop #17. Their importance to the community increased dramatically during the years of World War II as they began selling War Bonds, collection drives, and going on into service in the Armed Forces when they became of age. Charles Bellinger, Ernest Hunter, Bill Brewster, Thomas Greener, Ralph Bean, Wilbur, Milford, and Wellinton Devine, Richard Bellinger Chris, Herb, and Louis Leftenant, Everett

Collins, Sonny and Gordon Anderson, Nathan Arvon, James Collins, Edgar Scurlock, and Arthur Jackson were some of the boys to go through this troop on their way toward manhood.

Following World War II, farmland in Amityville gave way to new home developments, and the facilities of the old church became obsolete due to the arrival of many new residents. Those members who invisioned the future needs of he church began to formulate plans to expand in 1957 under the pastorship of Rev. C.B. Crawford. Ms. Martha Green Coster, then a member, deeded the present site at 20 Simmons Street, Copiague to the community. It was abandoned and with the intercession of the late Mrs. Fowler Ross, it was passed on to the church.

There was strong objection to moving a portion of the congregation. It meant leaving their heritage. However, the decision was made and in 1957, a building fund drive began, led by the Rev. John W. Lee, and the church entered into a huge building fund campaign with earning $125,000 as their goal.

Great sacrifices had to be made on the part of the congregation. The parsonage was sold because Rev. Lee purchased his own home. Finally, on June 28, 1962, a ground breaking ceremony was held with the late Bishop George W. Baber, Prelate of the First Episcopal District, conducting.

The first phase was over and the dedicated members prepared for another long struggle. In 1965, the old Bethel chuch burned down and the Opportunity Center graciously

opened heir doors and they worshipped there until the new church was ready.

The very first service in the new church was a funeral, preceding the first worship service on March 12, 1967 in the lower auditorium. They later moved into the main sanctuary on Palm Sunday, March 19, 1967 on folding chairs and a donated pulpit stand. Sunday May 7, 1967 a consecration service was held on July 9, 1967 the new Bethel A.M.E. Church was dedicated by the late Rev. John D. Bright, Senior Bishop of the A.M.E. Church.

In 1969, under the leadership of Rev. Samuel C. Thornton, the church was furnished with new pulpit furniture. The cross and pews were donated by church members. From 1969 to 1972, the pastor at Bethel was Samuel Thornton. During his pastorship at the church, a piece of land across the street was purchased and a parsonage was erected. The present pastor currently resides there.

In 1972, Rev. Forrest Worton took over until in 1974. Since its inception Bethel A.M.E. has prided itself on its ability to aid in the prosperity of the community its members lived in. In 1974, under the direction of Rev. Simon P. Boule, Bethel Day Care Center opened its doors in an effort to help facilitate the phasing in of mothers back into the work force. In addition to this service, Mr. Charles Bellinger removed the cornerstone, bell, and cross from old Bethel and placed them in the new church's vestibule. Now, every Sunday, Bethel's members have the opportunity to enjoy

the sounds of the tolling bell before and after worship services.

As proud African Methodists, the Restoration Committee was established to restore the Old Church. Since 1975 stained glass windows have beautified and enhanced the holy appearance of the Bethel Church. They were dedicated by families and auxillaries of the church. On January 30, 1977, Bethel was fortunate enough to have a Rogers Providence 300 organ dedicated to it. In addition, the Bethel Church family sponsors a radio ministry which has expanded from half hour to one full hour of air time on radio station WNYG 1440 AM on Sundays from nine o'clock to ten o'clock A.M.. It serves an ever increasing number of persons in hospitals, nursing homes, prisons, and others who are unable to be a part of a regular worship service.

Rev. Boule's successor and Bethel's present pastor is Rev. Floyd N. Black.

Since 1979, the old Bethel A.M.E. Church has been considered an historical landmark by the United States Department of the Interior.

Through Rev.Black's diligence honesty, insight, and able leadership, Bethel A.M.E. has succeeded in decreasing heavy debts, given the privilege of a second mortgage burning and a new refurbished administrative wing. In July of 1983, the Bethel Scholarship Committee was organized. This fund was established to encourage youth in their scholastic endeavors.

Bethel A.M.E. is now in the planning stages of erecting

a community family access center on the site of their first church.

Strong conviction, courage, and faith have brought the Bethel Church thus far. Work was done by man, but their hands were guided by God.

"On this Rock I will build my Church and the gates of Hell shall not prevail against it."

BETHEL AFRICAN METHODIST EPISCOPAL CHURCH
FOUNDED 1815

BEST COPY AVAILABLE

THE SITES OF BETHEL A.M.E. CHURCH TODAY

The historic Bethel African Methodist Episcopal Church as it is today. It is located at 20 Simmons Street in Copiague.

BEST COPY AVAILABLE

THE SITES OF BETHEL A.M.E. CHURCH TODAY

This picture shows the Bethel Church Offices in the white building bricked section. The ooffices include those belonging to Rev. Black and the church secretary. There is also a conference room for various meetings.

BEST COPY AVAILABLE

THE SITES OF BETHEL A.M.E. CHURCH TODAY

The side view of Bethel A.M.E. Church. In front of it, a sign of dedication from the church's historical committee. Inscribed : Historic Church, Bethel A.M.E. Church ; Founded in 1815. This building dedicated in 1967

BEST COPY AVAILABLE

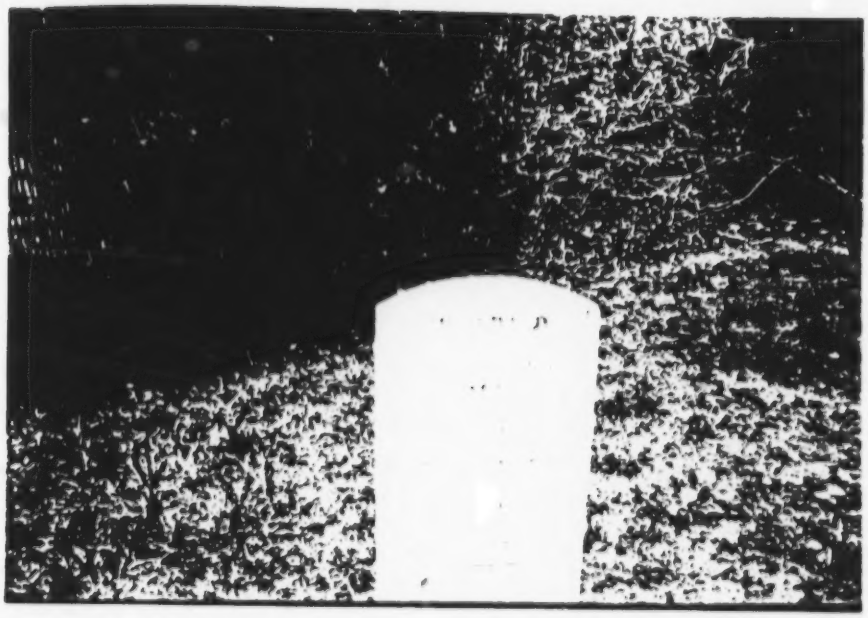
REFLECTIONS ON THE DEARLY DEPARTED

IN OLD BETHEL CEMETERY

Another form of dedication from the Historical Committee led by Kathryn Holmes who was assisted by Vernon Walter. This headstone lies in the front of the Cemetery.

BEST COPY AVAILABLE

REFLECTIONS ON THE DEARLY DEPARTED
IN OLD BETHEL CEMETERY



In memory of the late Mrs. Emily M. Posey who was laid to rest at the age of forty-one in the year 1866. Wife of Rev. Alexander Posey.

58

BEST COPY AVAILABLE

REFLECTIONS ON THE DEARLY DEPARTED

IN OLD BETHEL CEMETERY

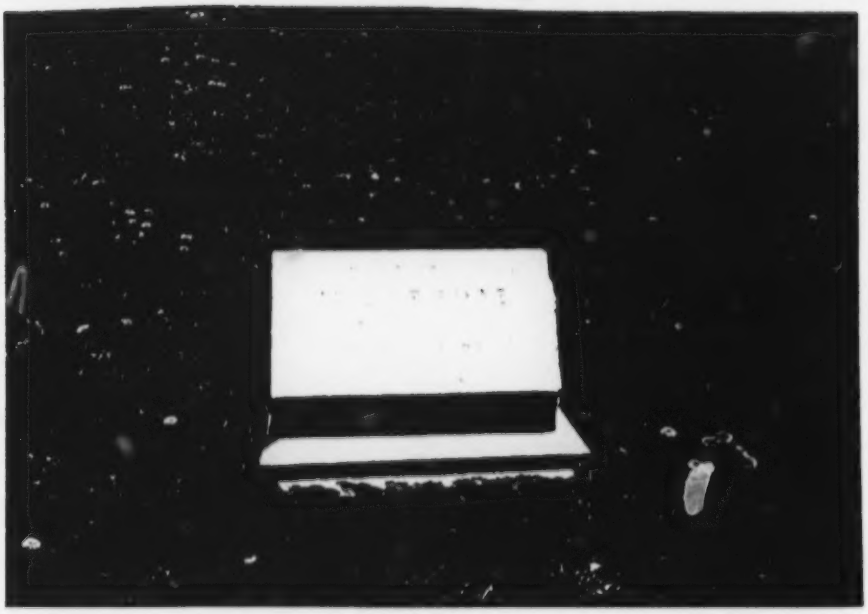
Shown here, the grave of Marve Newell who was the widow of Edward Newell and the daughter of Hannibal and Annie Payne.

59

BEST COPY AVAILABLE

REFLECTIONS ON THE DEARLY DEPARTED

IN OLD BETHEL CEMETERY



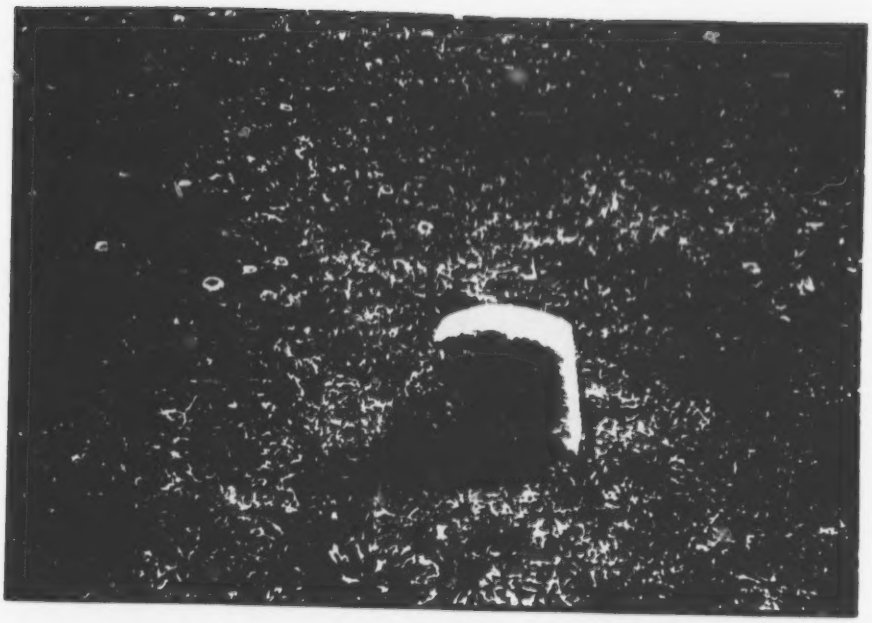
Adeilia B. Payne lies here. She has been deceased since February 9, 1895.

60

BEST COPY AVAILABLE

REFLECTIONS ON THE DEARLY DEPARTED

IN OLD BETHEL CEMETERY



A small grave in the Old Bethel Cemetery. This grave is marked with only one inscription : M . E. N.

61

BEST COPY AVAILABLE

377 **The Church's One Foundation**

AURELIA

SAMUEL J. STONE — SAMUEL S. WESLEY

1. The Church's one foun - da - tion Is Je - sus Christ her Lord;
2. E - lect from ev - 'ry na - tion, Yet one o'er all the earth,
toil and trib - u - la - tion And tu-mult of her war,
she on earth hath un - ion With God the Three in One,
She is His new cre - a - tion By wa - ter and the Word:
Her char-ter of sal - va - tion One Lord, one faith, one birth;
She waits the con - sum - ma - tion Of peace for - ev - er - more;
And mys-tic sweet com - mun - ion With those whose rest is won:
From heav'n He came and sought her To be His ho - ly bride;
One ho - ly name she bless - es, Par - takes one ho - ly food,
Till with the vi - sion glo - rious Her long - ing eyes are blest,
O hap - py ones and ho - ly! Lord, give us grace that we,
With His own blood He bought her, And for her life He died.
And to one hope she press - es, With ev - 'ry grace en - dued.
And the great Church vic - to - rious Shall be the Church at rest.
Like them, the meek and low - ly, On high may dwell with Thee.

I Have Decided to Follow Jesus 164

Attributed to an Indian prince
As sung in Garo, Assam

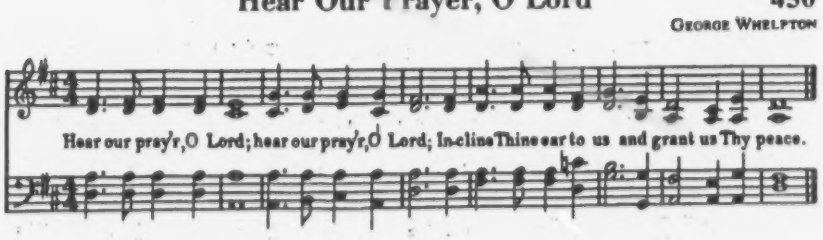
Folk melody from India
Arr. by Norman Johnson

1. I have de-cid-ed to fol-low Je-sus, I have de-cid-ed
2. Tho no one join me, still I will fol-low, Tho no one join me,
3. The world be-hind me, the cross be-fore me, The world be-hind me,

to fol-low Je-sus, I have de-cid-ed to fol-low Je-sus-
still I will fol-low, Tho no one join me, still I will fol-low-
the cross be-fore me, The world be-hind me, the cross be-fore me-

No turn-ing back, (No turn-ing back,) no turn-ing back!

© Copyright 1949 by Paul B. Smith. International copyright secured. Assigned to Zondervan Music Publishers.
Arr. © 1963 by Zondervan Music Publishers. All rights reserved. Used by permission.

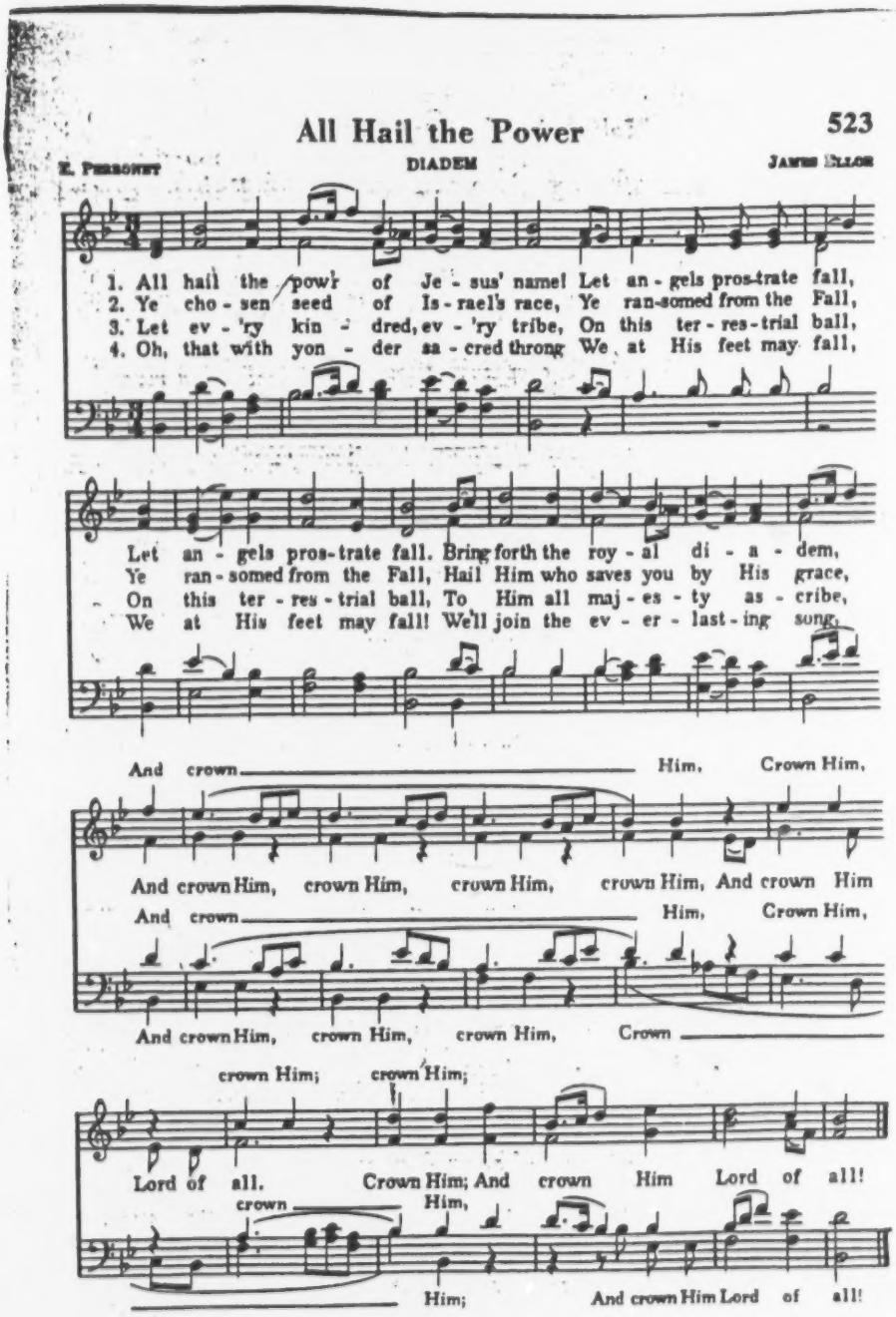


Hear Our Prayer, O Lord 450

George Whelpton

Hear our pray'r, O Lord; hear our pray'r, O Lord; In-cline Thine ear to us and grant us Thy peace.

A LIST OF TRADITIONAL CONGREGATIONAL HYMNS



All Hail the Power 523

E. PERRONET DIADEM JAMES ELLOR

1. All hail the pow'r of Je - sus' name! Let an - gels pros-trate fall,
2. Ye cho - sen seed of Is - rael's race, Ye ran-somed from the Fall,
3. Let ev - 'ry kin - dred, ev - 'ry tribe, On this ter - res - trial ball,
4. Oh, that with yon - der sa - cred throng We at His feet may fall,

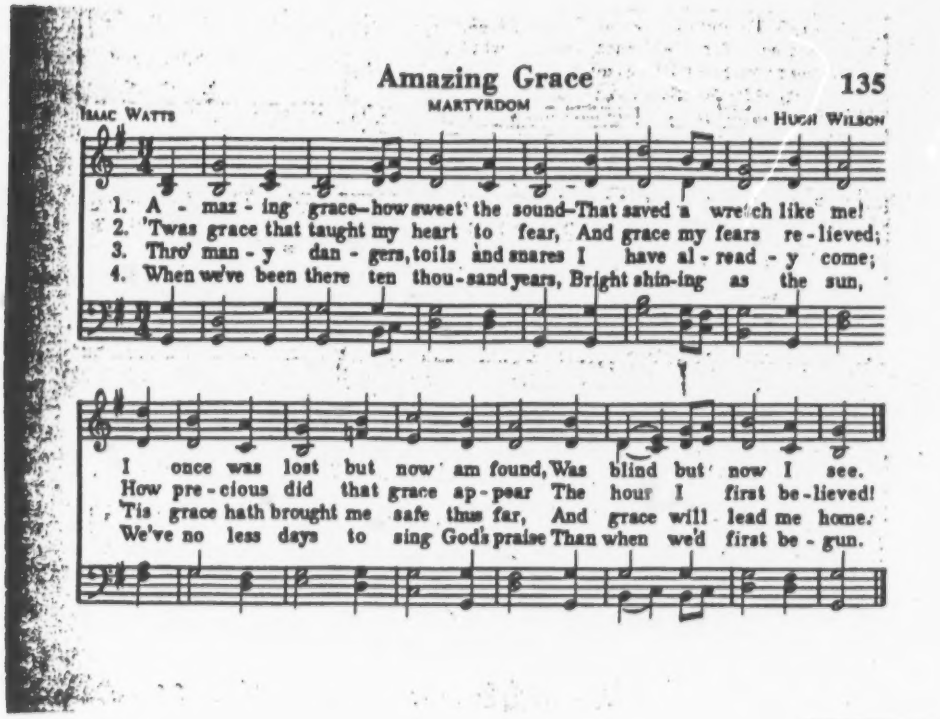
Let an - gels pros-trate fall. Bring forth the roy - al di - a - dem,
Ye ran - somed from the Fall, Hail Him who saves you by His grace,
On this ter - res - trial ball, To Him all maj - es - ty as - cribe,
We at His feet may fall! We'll join the ev - er - last - ing song,

And crown Him, Crown Him,
And crown Him, crown Him, crown Him, crown Him, And crown Him
And crown Him, Crown Him,
And crown Him, crown Him, crown Him, Crown

crown Him; crown Him;
Lord of all. Crown Him; And crown Him Lord of all!
crown Him,
Him;
And crown Him Lord of all!

64 72

A LIST OF TRADITIONAL CONGREGATIONAL HYMNS



Amazing Grace 135

MARTYRDOM

ISAAC WATTS — HUGH WILSON

1. A - maz - ing grace—how sweet the sound—That saved a wretch like me!
2. 'Twas grace that taught my heart to fear, And grace my fears re - lieved;
3. Thro' man - y dan - gers, toils and snares I have al - read - y come;
4. When we've been there ten thou - sand years, Bright shin-ing as the sun,

I once was lost but now am found, Was blind but now I see.
How pre - cious did that grace ap - pear The hour I first be - lieved!
'Tis grace hath brought me safe thus far, And grace will lead me home.
We've no less days to sing God's praise Than when we'd first be - gun.

SERVICE OF STEWARDSHIP Rev. Everton Jones

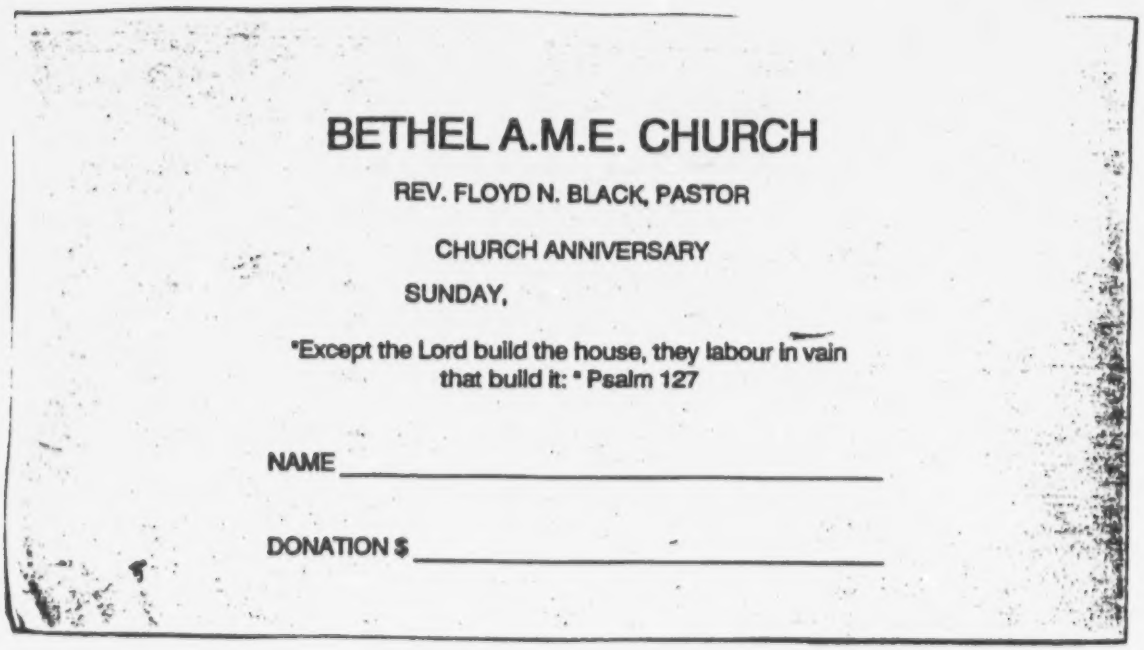
Leader: Will a man rob God? Yet ye have robbed me.

Congregation: But ye say wherein have we robbed Thee.

Leader: In tithes and in offerings, ye are cursed with a curse for ye have robbed me even this whole nation.

Unison: Bring ye all the tithes into the storehouse that there might be meat in my house and prove me now herewith saith the Lord of Host, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. (Malachi 3:8-10)

Bethel's Service of Stewardship


BETHEL A.M.E. CHURCH
REV. FLOYD N. BLACK, PASTOR
CHURCH ANNIVERSARY
SUNDAY,
"Except the Lord build the house, they labour in vain that build it: " Psalm 127
NAME
DONATION $

A sample of an envelope for tithes.

Some of the Ministers Who Have Served This Charge

Benjamin Bates was the first to serve around 1860, he walked from Jamaicia, L. I each week!!!

Rev. Posey, 1871-1872
C. C. Green, 1872-1873
William Robinson, 1873-1874
B. W. Davis, 1874-1875
Charles Ackworth, 1875-1876
J. H. Nichols, 1876-1877
J. H. McCoy, 1880-1881
Rev. Crippen, 1881-1882
D. K. Jackson, 1883-1885
J. H. Nichols, 1882-1883
S. P. Shepherd, 1885-1887
I. H. W. West, 1887-1888
T. C. Johnson, 1888-1889
J. J. Moore, 1889-1890
Wilson Peterson, 1890-1891
W. G. B. Coster, 1891-1892
A. L. Bouldin, 1892-1894
Jenkins Williams, 1894-1895
S. E. Reynolds, 1895-1896
J. H. Buckner, 1896 to October
S. E. Reynolds, to end of year 1897
W. T. Osman, 1897-1898 (White Minister)
J. E. Shepherd, 1898-1899
A. O. Norton, 1899-1900
W. E. C. Gumbs, 1900-1901
A. W. Pierce, 1901-1904
A. C. Sanders, 1904-1908
G. R. Coverdale, 1908-1910
W. H. Williams, 1915-1916
T. H. Lawrence, 1910-1915
A. W. Pierce, 1916-1919
J. W. Douglas, 1919-1925
C. J. Lawton, 1926-1927
Lindy Foster, 1927-1928
Joseph Styles, 1928-1929
I. S. A. Cooper, 1929-1930
R. R. Downs, 1930--1931
A. A. Amos, 1931-1934
A. E. Jones, 1934-1935
J. L. Gault, 1941-October 1942
J. H. Thomas, 1935-1941
E. Booker, 1942-1943
S. L. Greene, Jr., 1943-1945
J. L. Beach, 1945-1946
H. F. Berry, 1946-1949
J. S. Beavers, 1949-1950
J. J. Jackson, 1950-1953
C. B. Crawford, 1953-1958
John W. Lee, 1958-1969
Samuel C. Thorton, 1969-1972
Forest H. Worton, 1972-1974
Simon P. Bouie, 1974-1978
Floyd N. Black, 1978-

Girl Scouts Go Places
JUNIORS • AGES 9-11
BROWNIES • AGES 6-8
CADETTES • AGES 12-14
DAISIES • AGES 5
SENIORS • AGES 15-17
A SPECIAL INVITATION TO ALL GIRLS!
UNA INVITACION ESPECIAL PARA NIÑAS!
Imccolley '89

HERE'S HOW TO FIND OUT MORE ABOUT BEING A GIRL SCOUT

PARENTS, if you are interested in your daughter joining a Girl Scout Troop at Bethel AME Church, please attend a brief meeting with the Girl Scout representatives following church services today.

ALSO, if you are interested in becoming a troop leader for the troop(s), please attend the same meeting. LEADERSHIP IS NEEDED.

77

BEST COPY AVAILABLE

PARA MAS INFORMACIÓN SOBRE LAS GIRL SCOUTS...
LLAME. (SE HABLA ESPAÑOL - 543-6622)

DID YOU KNOW .....?

We have concluded this report and now here is a little bit of trivia for the reader's pleasure.

Did you know that :

1) Benjamin Bates, the first minister of Bethel, walked many miles from Jamaica, Queens in order to serve his church congregation on Sunday.
2) The original name of Old Bethel Church Cemetery was the Payne Cemetery.
3) Between 1878 - 1879, there was no speceified minister at Bethel.
4) Bethel once had a white minister, W. T. Osman, who lead the congregation for one year (1897-1898).
5) Reverend J. H. Buckner served the shortest term as church minister from 1896 until October of that year.
6) The oldest Black Boy Scout Troop #17 was founded and sponsored by Bethel Church.
7) Earnest Hunter who was the first Eagle Scout from Troop #17 was also one of the first men from North Amityville to be killed in World War II.
8) The first black policeman in Suffolk was a member of Bethel A.M.E.
9) Lieutenant Nancy Leftenant was the first black nurse to become an officer of the United States Army and a member of Bethel A.M.E.

10) In 1968, Congress presented an American Flag to Bethel A.M.E. that was flown over the Capital.

11) The Old Bethel Church burned down twice. Once in 1965 and the other in 1989.

12) Reverend Black has served the longest term of Bethel Church thus far (1978-).

13) The Old Bethel Church was believed to have been built on Indian property.

14) Thus far, fifty - five ministers have pastored at Bethel Church.

We would like to extend our appreciation and gratitude to the Bethel family, especially Reverend Black and Kathryn Holmes, (Church Historian) for their help and consideration for making Bethel A.M.E. Church as welcoming as it is today.

AMITYVILLE

A

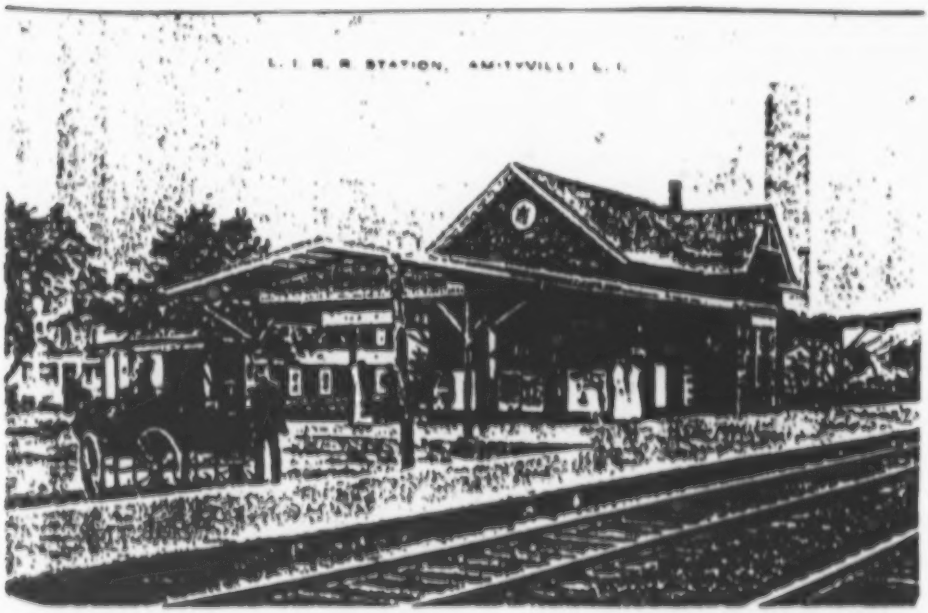
VACATIONLAND

COLLEEN LINEHAN
BETH BRICE

VACATION- an interlude, usually of several days or weeks, from one's customary duties, as for recreation or rest; a holiday.

In the early twentieth century Amityville served as a vacationland. The village attracted many people, primarily businessmen and their families from urban areas, including Manhattan and Brooklyn. Perhaps Amityville became a resort town because of its access to the beach, splendid hotels, waterfront activities, impressive village, quaint houses, or simply the atmosphere of the "Friendly Bay Village."

A trip to Amityville began at Penn Station in New York City. Travellers would board a steam powered train and change in Jamaica for an Amityville bound train. Once they arrived in Amityville, they disembarked at Powell's Station.



Amityville Railroad Station

BEST COPY AVAILABLE

Beginning in 1909, the passengers had the option to take the trolley to the southern points of Amityville. One of the trolleys ran from Amityville to Huntington and the other from Amityville to Babylon. For the price of a nickel, one could take the trolley to his final destination.

Amityville-Babylon Trolley

During the summer months there was a large influx of vacationers. The population of three hundred seemed to double during this period. This summer getaway began as a cluster of large summer houses located on Ocean Avenue. With the increase of popularity, more lodging became available as the hotels arose. These hotels also opened many job opportunities for the youths.

Ocean Ave.

BEST COPY AVAILABLE

Small family hotels sprung up as well as grand hotels of great elegance located on the bay. The first hotel people saw as they approached the village was the Wardles Hotel. This was originally Kiernan's Hotel. It included twenty-five rooms, a large veranda, and a dining room. This hotel was popular among businessmen. This was in the heart of the village on Broadway and was convenient to the railroad station. Rates here were as low as ten dollars per week.

AMITYVILLE, L. I. Wardles Hotel

Wardles Hotel

The next hotel seen while travelling down Broadway was the Amity Inn. This was located on the corner of Merrick Road and Broadway and was originally the Duryea Hotel. This inn contained twenty-five rooms and was very popular among cyclists. The Amity Inn also hosted the New York- Amityville bicycle race in 1899. (Purdy, Dibbins p. 32) The present bar, Crawdaddy's, now stands

BEST COPY AVAILABLE

at the site of the Amity Inn.

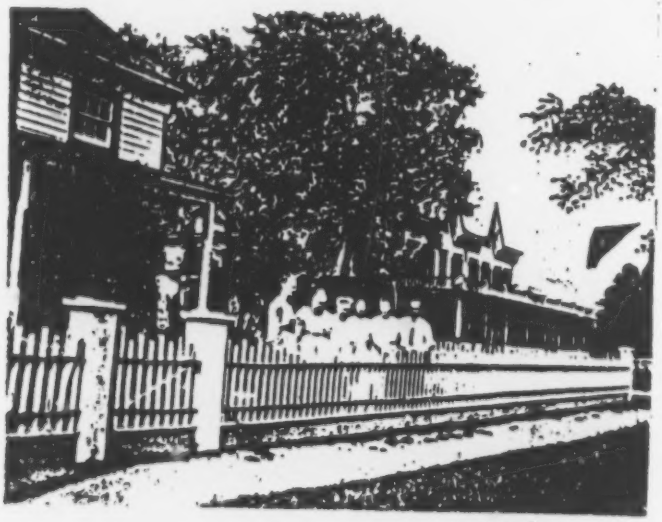
Amity Inn

The Nassau Inn could be seen on Merrick Road just west of County Line Road. "This was a popular hostelry for motorists travelling along Merrick Road." (Purdy, Dibbins p.31)

Nassau Inn

BEST COPY AVAILABLE

During the Vanderbilt Cup Races, the Motor Parkway racers lodged at the Hotel Alexandria.



Hotel Alexandria

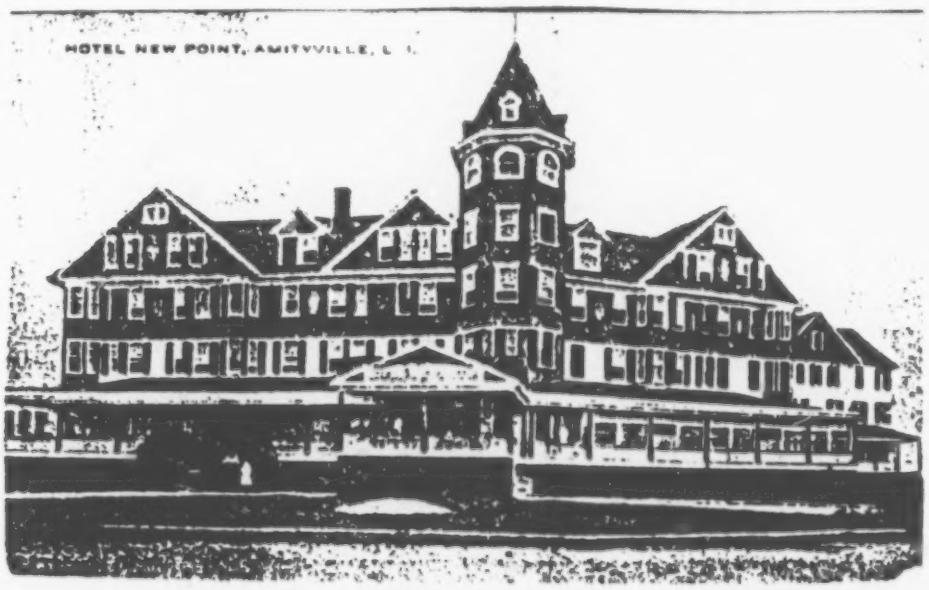
Located on the right side of Broadway near the railroad track was Wright's Hotel. This became an important place politically, as it was used to decide the county boundary line.

For water lovers there were a few hotels located on the Great South Bay. These were the Hotel New Point, Hathaway Inn, and the Narragansett Inn. These, however were only open during the summer months.

The Hotel New Point seems to have been the most elegant of Amityville's hotels. It was the most stylish with the finest furnishings and most modern facilities. With its one hundred and fifty rooms, it could accommodate up to three hundred visitors. The cost was reasonable at $12.50 a week. This price included use

BEST COPY AVAILABLE

of its own private beach, bath house and dining room. Entire families used to stay there with their horse, carriage, and driver. The meals were also rated exceptional as the fishermen sold their days catch to them. "In the winter, local youths could be found roaming the premises illegally." (Interview with Ruggles)



Hotel New Point

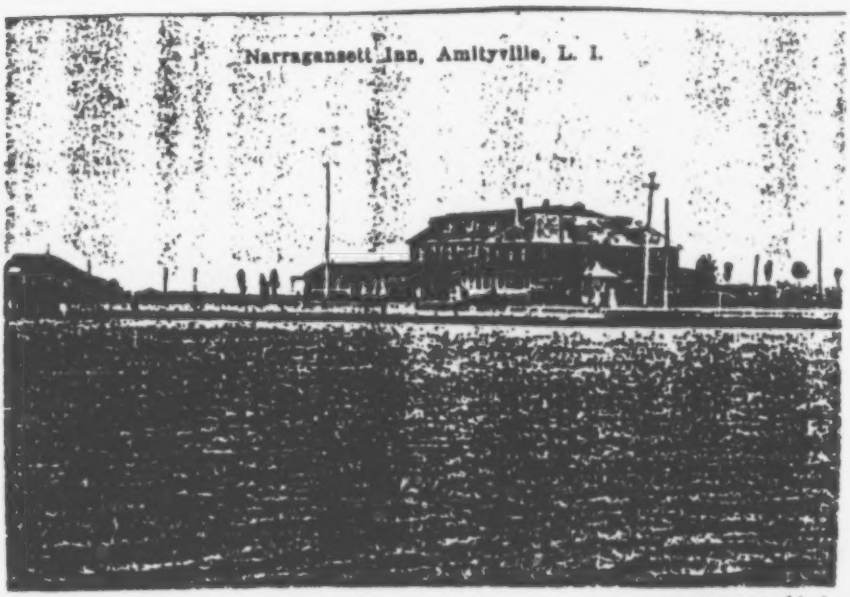
BEST COPY AVAILABLE

When rooms here were not available, people went to the Hathaway Inn. This was across the street and to the north of the New Point. Sixty rooms were available here. Visitors spent time on Hathaway's veranda. Sailing, crabbing, swimming and relaxing were all part of a stay at the Hathaway.

Hathaway Inn

Both the Hotel New Point and the Hathaway Inn were built in the 1890's and were found at the end of Grand Central Avenue.

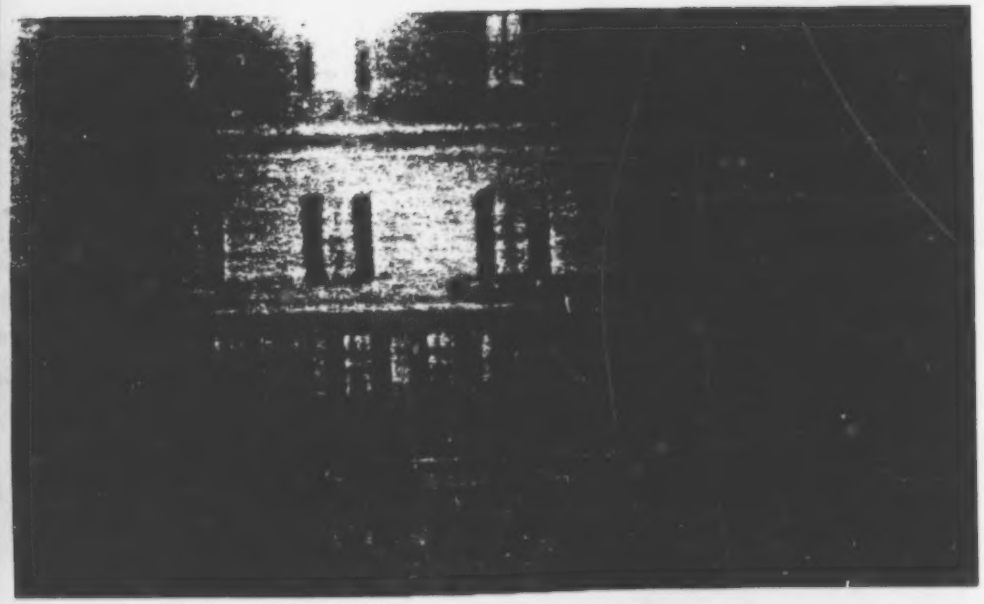
The last of the waterfront hotels was the Narragansett Inn. This was located at the end of Ocean Avenue and was operated by Carl Fuchs Sr.



Narragansett Inn

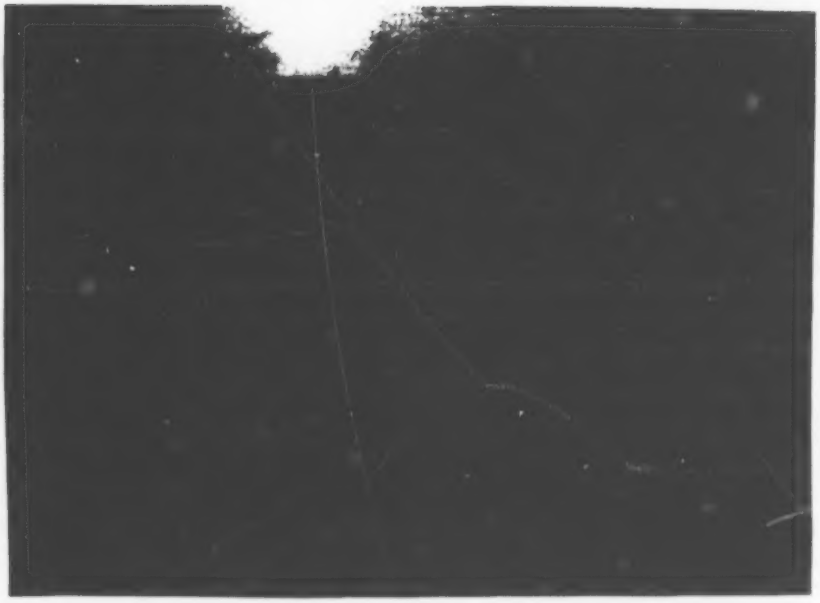
Hotel New Point

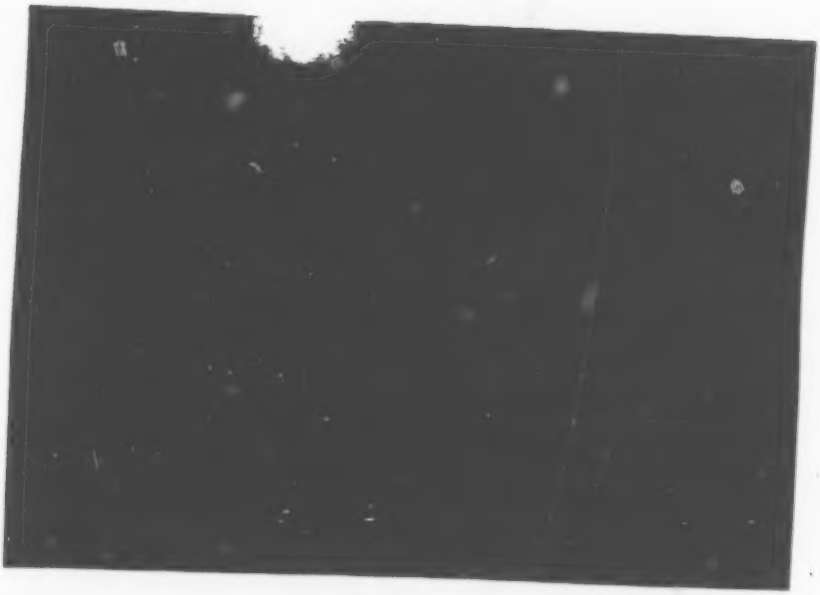
BEST COPY AVAILABLE



BEST COPY AVAILABLE

Sketches at the Amityville Historical Society by Cecil Rucq



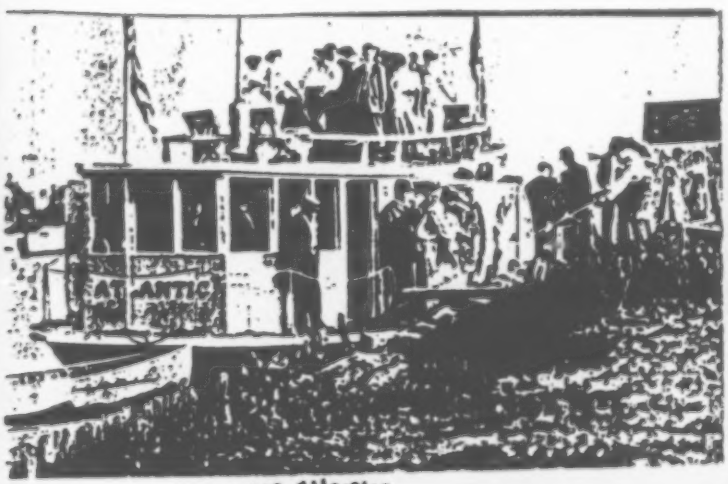


BEST COPY AVAILABLE

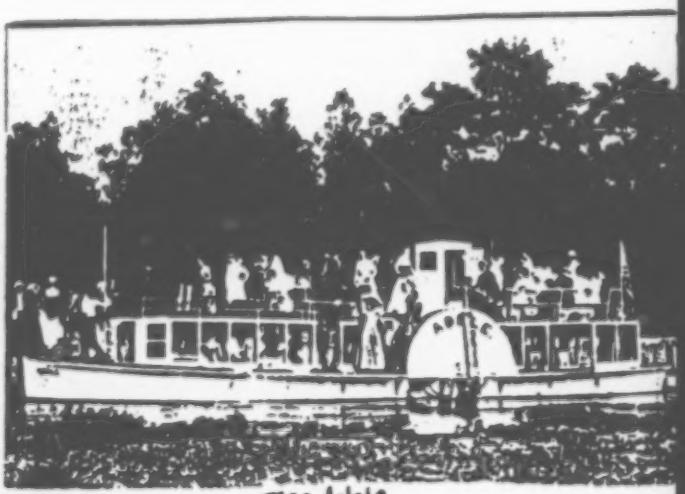
Sketches by Cecil Ruggles

Fire Island has always brought tourists to Long Island. The barrier beaches provide excellent summer outings. Many of the people who came to stay at the hotels of Amityville would spend their days at the beaches.

Transportation to the beaches was either by boat or ferry. Beginning in 1905, Amityville provided three picturesque ferry boats to the public; The Adele, The Atlantic and The Columbia. "They sailed from docks along the Amityville Creek to Hemlock Beach and later to Gilgo Beach." (Lauder p. 3) Sometimes they would travel to High Hill Beach or Oak Island Beach.



The Atlantic



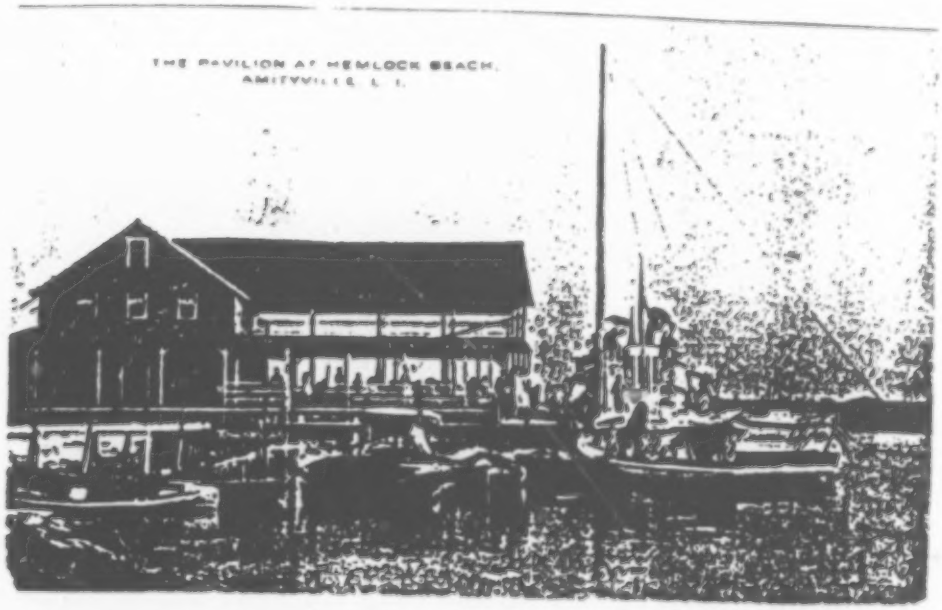
The Adele

BEST COPY AVAILABLE

"The Adele was built, owned and operated by Charles Sprage." (Lauder p. 4) "The Atlantic and Columbia were both built, owned and operated by Frank Wicks." (Lauder p.4) The Atlantic was built purposely for ferry use, although the Columbia was not. It was a cat boat that Wicks converted into a ferry.

After boarding the ferry, it would travel out of the creek into the bay, on its way passing small islands. The last sight on the right would be the Narragansett Inn on Ocean and Richmond. The ferry would travel on to its destination, Hemlock Heading.

The passengers would disembark and enjoy their day at the beach and Van Nostrand's Pavilion. "The Pavilion provided a dining room porches and bath houses for visitors." (Lauder p. 5) It was a necessity to have a bowl of Becky Van Nostrand's famous clam chowder. The Van Nostrand's worked throughout the year to prepare for the summer.



Van Nostrand's Pavilion

BEST COPY AVAILABLE

In 1910 a destructive storm carved an inlet through the beach and nearly ruined the Pavilion. From that point on, Hemlock Beach became less popular and the people spent time at Gilgo Beach as an alternative. At Gilgo, two beach pavilions, similar to Van Nostrand's were used by beachgoers. Islanders and vacationers from the city all came to Amityville and made use of the ferries and beautiful beaches until 1928. Among the vacationers were many famous people including Fred Stone, Will Rogers, Al Capone and Annie Oakley. Stone, an actor, and Rogers, a roper, purchased houses on Clocks Blvd. and could often be seen playing polo throughout Amityville. Capone organized a baseball team at the Amityville High School. Oakley, who travelled with Buffalo Bill, spent her time demonstrating her good shot to the men of Amityville.

Fred Stone's home on Clocks Blvd.

BEST COPY AVAILABLE

The summers of the early 1900's were a monumental time in the history of Amityville. The events and people of that era shall never be forgotten.

Traditional Amityville scene

BEST COPY AVAILABLE

BIBLIOGRAPHY

Dibbins, Elodie and Purdy Jr., Seth *Amityville Remembered A Pictorial History 1880- 1920* (Amityville: Amityville Historical Society, 1984)

Dibbins, Purdy, Ruggles *A Backward Glance* (Amityville: Amityville Historical Society, 1980)

Lauder, William T. "Ferry Boats From Amityville To The Outer Beach" *Newsletter Amityville Historical Society* (Summer, 1982) pp. 2-5

Powell, Charles S. "Hemlock Beach" *Historical Supplement* (1987) pp. .-4

Saxton, Walter A. "Change at Jamaica" *Newsletter Amityville Historical Society* (Fall, 1981) pp. 2-7

Whalen, John "Went the Trolley" *Amityville Record* (December 19, 1984) p. 5

"A Visit to Amityville, 1910" Filmstrip Marlene and David Thomas

Interview with *Seth Purdy* January, 1990

Interview with *Cecil Ruggles* April 27, 1990

Interview with *Roy and Peggy Van Nostrand* April 21, 1990

Cecil Ruggles
sources

Report
Mistresses

Colleen Lineham

Mr. and Mrs. Van Nestrand
sources.

BEST COPY AVAILABLE

A Research Paper

On the

Amityville School System

From 1904 - Present

for Advanced Placement History

for Dr. Howlett

May 7, 1990

Stacey Merola

Andrew Nifenecker

Anne Ng

Bryan Waisnor

Introduction

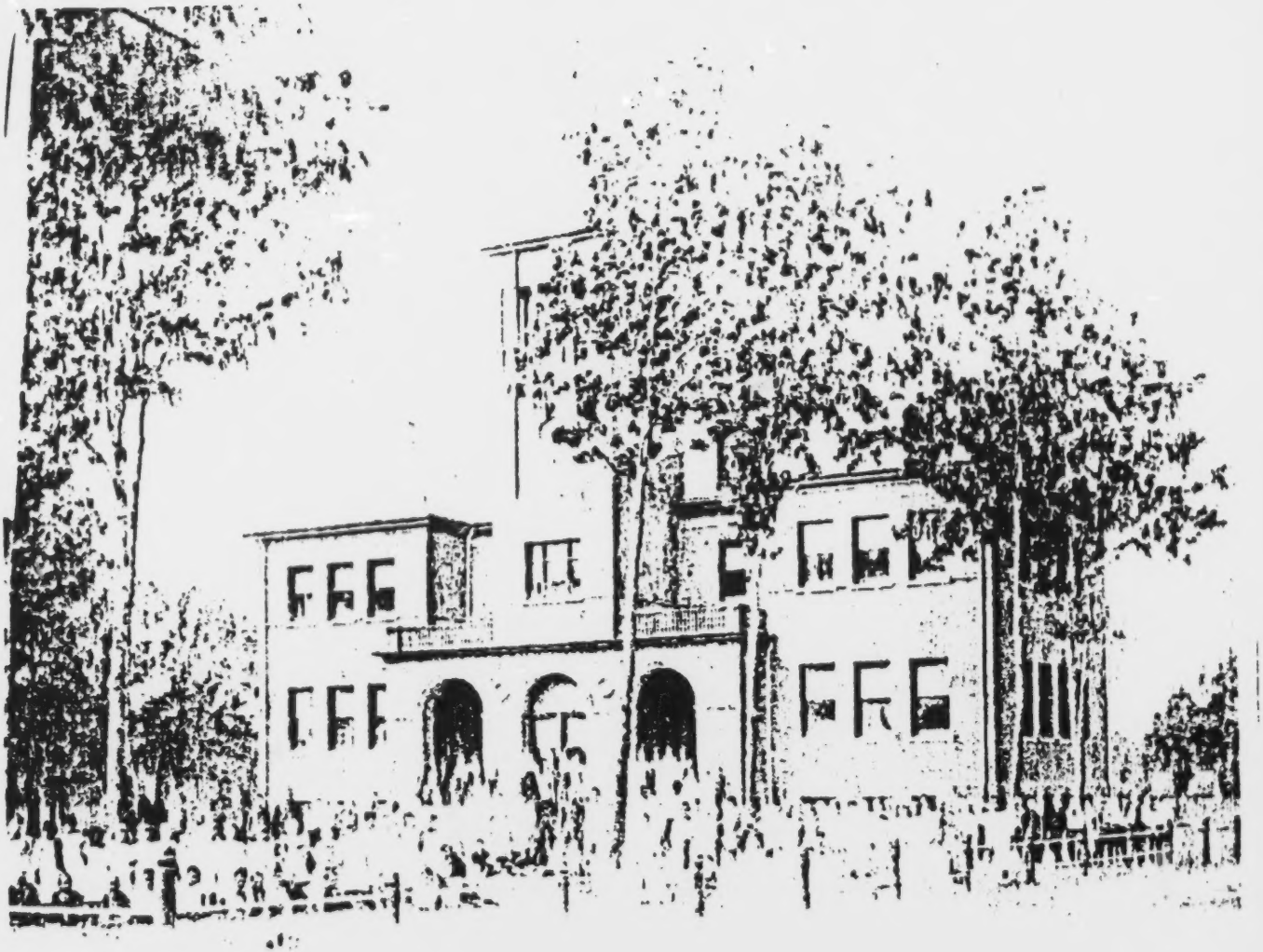
Amityville, being a small suburban town, often seems like its' own little world. The problems of the world or country at large sometimes seem so far removed that they often have no effect on the daily lives of the people. The Soviet Union and United States might decide to ban all nuclear weapons, but the children of Amityville will still have to get up in the morning and go to school.

However, it is this very school system which, throughout its history, has changed and grown as events in the country dictated. If one studies the career of the Amityville School District he would see that the events in Amityville Schools have been directly influenced by the happenings of the country at the time. Rather than a separate entity, Amityville is directly connected to the rest of society so subtly that it often goes unnoticed.

Amityville Schools have risen and fallen with the country during the good times and the bad times. Possibly this is mainly due to the fact that it is under government control and therefore connected to the heart of the country. Amityville felt the nationalistic influence during the Progressive Era and prospered during the Twenties. It fell with the rest of the country during the Depression and rose again to change and grow during World War II and the Fifties. Modern times which succeeded the Fifties ushered in the new courses to be taught and new hurdles to clear as the country tried to deal with new social roles and the problems of economic leadership.

This paper demonstrates how the Amityville School System acted throughout its history as a minor for the events in the rest of the

country. It shows Amityville from its earliest days at the turn of the century when the school system consisted of one building to modern times when the trouble seems to lurk within the shadows of the future.



The Early Years: 1904-1938

During the first half of the twentieth century America was changing and growing to fit its new place in the world as a world power. This growth was accompanied and spurred on by changing times so that growth shaped definite trends during four of the periods in the early 1900's. These were: the Progressive Era, World War I, the Twenties, and the Great Depression. These changing eras effected all of America, including Amityville, which can be seen in the changes in the Amityville School system.

During the Progressive Era, America was deeply influenced by the intense patriotism and beliefs of Theodore Roosevelt who was essentially the representative of the times. Roosevelt called for a Square Deal for all the people, which was connected with bettering education. In 1894 Park North was built in response to the School Commissioner condemning the old building as unfit for a learning environment. The patriotism that Roosevelt and most Americans felt was directly influenced by their ability to fulfill their imperialistic ideas during the Spanish American War. This patriotism could be seen in the very fact that Amityville and other school systems were required to have an American flag under a law created around this time. America's desire to conserve the environment, which was reflected in Teddy Roosevelt's measures for conservation was also demonstrated in the concept of Arbor Day. The Amityville school system was required to recognize this day at the beginning of May and plant trees as a part of it.

This time period was also a basically stable one for the country. Though ideas were changing, the economy was essentially static. At this

time, it was often more important for older children to work than to go to school, as reflected in the very small graduating class sizes that Amityville experienced between 1904 and 1917. Graduating classes consisted of an average of four people, yet the overall amount of students did increase over the period from 458 to 632.

The ability of more children to go to school does show that people were in less need of child labor over the period, which indicated a growth of prosperity. Indeed, salaries were raised in Amityville from a range of 360 - 1100 in 1905 to a range of 580 - 2000 in 1916. Though teachers from such schools as Columbia and Cornell were often paid more than teachers from other schools, the increases in pay were basically felt across the board.

During World War I Americas economic growth was not really felt at all levels of society since government often needed most of the money to fund the war effort. Accordingly, salaries were not increased by that much for teachers, though there was a greater need for schooling in Amityville. With more women working in the factories the school had to act as a home away from home. Indeed, children of younger ages were attending as seen in Amityville's formation for the first time of a kindergarten in 1917.

The war also sparked a concern for the athletic abilities of the children. Possibly this was due to American troops being found out of shape when they enlisted or the desire by Americans to have their children ready to face the rigors of war. In any case, the year 1917 brought about a facet of education unheard of before and that was physical training. In this year Amityville hired its first physical training teacher who was commissioned to teach children over 8 years of age physical training for

at least 20 minutes a day.

As the war ended and the twenties began all of America began to feel the prosperity brought on by America's economic growth over the war years. The prosperity of the 1920's was reflected in many aspects of the Amityville School System. There was a dramatic increase in the amount teachers were making from a range of $315 - 2200 in 1919 to a range of $700 - 3000. By July, 1929 the principle of the school was making 5000 dollars while the lowest paid teacher was earning 1300 dollars a year. These increases in salaries were accompanied by a steadily increasing number of students in the school system. In 1920, 772 students were enrolled at Amityville; an amount which would be increased by almost 200 by the year 1929 when 971 students were attending Amityville. An increase in the amount of students led to an increase in the number of teachers and even to the building of a new school building which was completed in 1925.

Besides prosperity the World War had also brought new ideas on what the children should be taught at school. All students over age eight became required to learn patriotism and citizenship. Elementary students were taught the principles of humane treatment of animals and birds. Also in 1925, it became required for schools to teach students in eighth or higher grades the provisions of the Constitution of the United States. It was also felt that the school library was important for learning and in 1926 the first librarian was hired by the school.

The prosperity which allowed Amityville to grow in size (and appropriate funds for for the hiring of many new teachers from such big name schools as Cornell) during the twenties would soon be gone as the Great Depression struck in October 1929. Though the Amityville School

System did not experience as many negative effects as the rest of the country because it received funds from the state, the financial situation was still tight. From 1929 until 1938 the salaries of teachers did not really change at all. The range for 1929 was 1300 - 5000 while in comparison the range for 1938 was $1250 - 5000. This stabilization of salaries of was not paralleled by the number of students attending Amityville schools, for there was a sharp increase. In 1930, 1015 students were enrolled at Amityville and by 1938 the number was 1425. This difference is more than twice that experienced during the Twenties. This increase in students could be attributed to the concept that more students stayed in school longer because there was no work force to be readily accepted into once they left. Thus, through the Depression teachers were expected to work harder for less pay, which was quite a similar, though not so destitute, situation as much of the working force in the world was experiencing.

It is evident that what affected America during the first half of the twentieth century was felt in the Amityville School System. It grew when the country grew and felt the economic crunch of the Depression. It was an economic situation which Amityville and the rest of the world would have to wait for World War II to alleviate.

BEST COPY AVAILABLE

The Middle Years: 1939-1959

The years from 1939 - 1959 were a period of great social, economical, and political change around the world. Yet, it was no different in Amityville; these changes also affected the town and can be reflected in the growth of the Amityville School District during this period. Based on the Annual Statistical Reports of the Board of Education of New York State, Amityville experienced numerous changes in reference to the number of teachers, students, graduates, and other factors. Certainly, the state of world affairs played a great role in the life of the Amityville School District.

At the start of World War II in 1939, Amityville had three school buildings in use, one elementary, one secondary, and one high school. Throughout the district, there was a total of 60 teachers with an average contract salary of $2000.00 a year. Together, they taught the 1,467 students registered to attend classes. In the entire district, there were 1,555 children under 18 years of age. This means 88 students didn't attend school or weren't of school age. However, of the total number of students enrolled in classes, 129 graduated from high school in 1940. Of the graduates, only 21% went on for further education. Even these were mostly to colleges of liberal arts, technical schools, or teaching schools. At this time, further education was not a major stronghold of American life. Most students graduated from high school and immediately went into the work force.

However, from the year 1942 - 1943, we began to see a shift in the school population. This can be attributed to the fact that America had entered World War II and there was a rise in price control and rationing.

Perhaps our involvement in World War II created a need to prepare the youth for physical activities. During this year, Amityville hired six physical education teachers as opposed to the four we had the previous year. They probably felt that the students must be in shape and, more importantly, the boys who were of age could be drafted to defend the country in the war. At this point, the number of children under the age of 18 years old living in the district was 1,621. Of these, 1,367 were enrolled in school. In 1942, there were 106 high school graduates. Thus, even though there was an increase in the number of students within the district, the amount actually going to school and graduating decreased. It can be assumed that the war played a role in this as many men were going off to fight and women might have been needed to work. This decline was only the beginning of the changes felt by Amityville due to World War II.

In 1944, as the war was near end, the number of students drastically declined more. During this year, there were 1,802 children under 18 years old living in the district. However, only 1,313 were registered for classes. The number of high school graduates plummeted down to a low 92. Still only 20% went on for further study. The war had certainly taken its toll on the U.S. economy and brought about many social changes as well. By the war's end in 1945, we find the emergence of the first Adult Education Evening School held in the Amityville school District. This pilot session had 17 teachers with 329 students attending. The following year, the number of teachers and students grew to 20 and 351, respectively. Since then, the Adult Education program has continuously grown, most likely, due to the return of fighting servicemen who saw the need to pursue their education. Their return from the war

meant an adjustment to the new found peace. To many, this was hard to do; they eased this change by finishing their schooling.

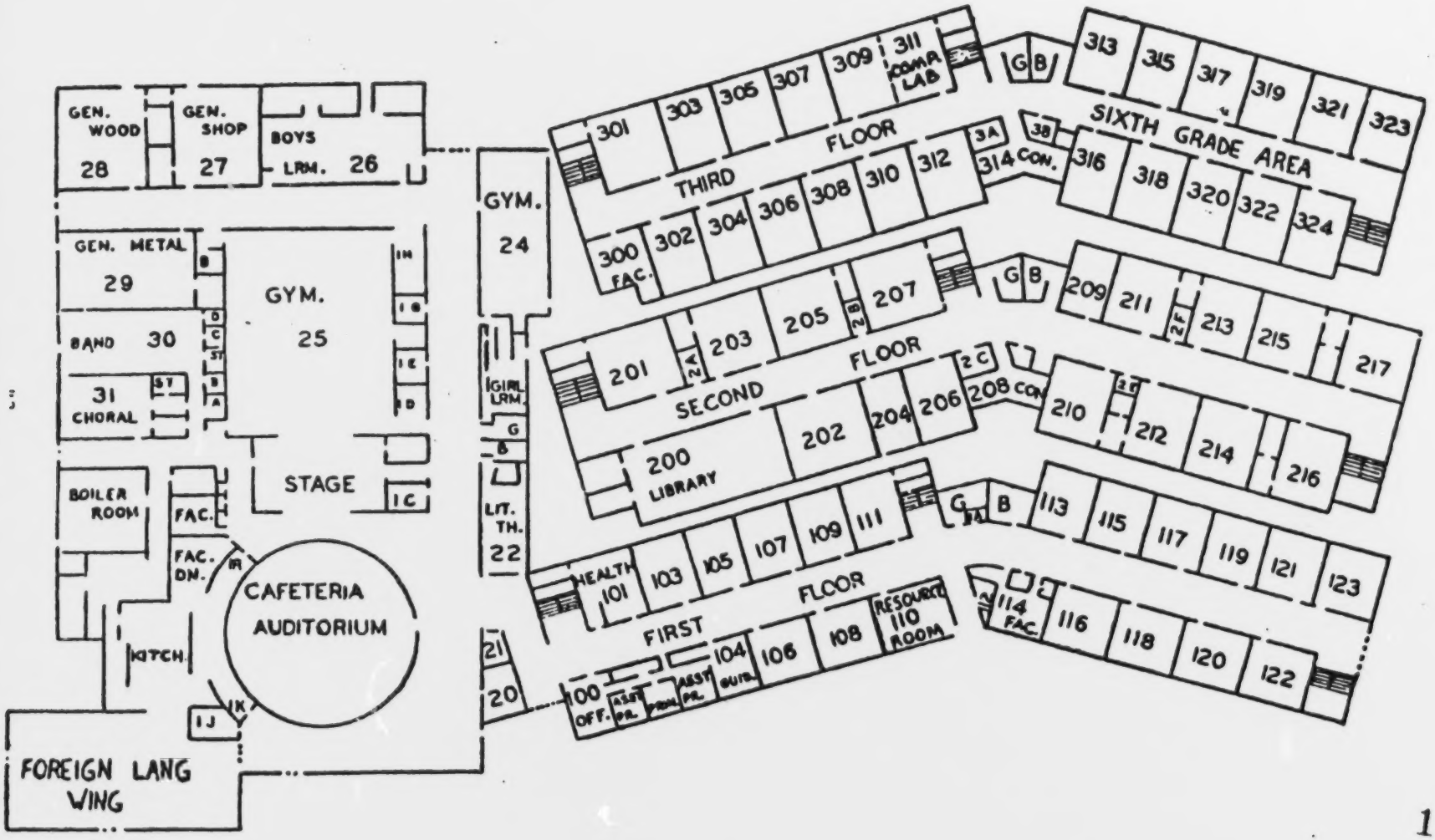
By 1948, there was steady rise in the number of pupils attending school. We find the Amityville School District making a comeback to the previous levels of attendance. Now there were 1,450 students registered for classes, with a climb in the graduating class of 109 pupils. Of these 36% went on to higher learning, most earning liberal arts degrees or studying a specific vocation. During this year, a new elementary school building was built. This brought the district up to four school buildings. In addition, there were 70 teachers in the district with an average contract salary of $3550. The next year the graduating class jumped to 136 students. This may be due to the growth of suburban life during the 50's.

In the mid 20th century, Americans were making a shift from city life to suburban life. They started moving to Long Island, and Amityville reflected this growth. According to the statistics of 1952, there was now a total of 2,625 students attending school in the district; 92 teachers were hired. During that year 151 high school students graduated with 37% of them going for further studies. This showed a tremendous increase from previous years and the years to come showed continual growth. By 1955, there were five buildings in use with the addition of another elementary school. The number of children living in the district under 18 years old was 4341. And of these, 3403 were registered to attend classes. We also see a rise in administrative staff and other personnel. There were 145 teaching positions throughout the district. Of the high school students, 182 graduated in 1956 with almost 85% of them going to college. This showed a tremendous rise in population, as well as a realization of the

importance of higher education. The rise of suburbia started people thinking about the future; many parents at the time wanted their children to climb up the ranks of the social ladder. This was to be done through education. Thus, during this time, education was a major part of the people's lives.

This trend continued through 1959. By this time, the Amityville School District was using seven buildings for school purposes. There was an estimated 3900 students attending classes in the district, and 225 graduated from high school. At this time 176 teachers were employed by the district of Amityville. However, this was only the start of the growth of Amityville.

Certainly, the events which affected the rest of the nation, or even the world, had an effect on Amityville as well. This was reflected by the fluctuations of the district during such periods as World War II and "Suburbanism."


GEN. WOOD
28
GEN. SHOP
27
BOYS LRM. 26
GYM. 24
GEN. METAL
29
GYM.
25
BAND 30
31 CHORAL
STAGE
BOILER ROOM
FAC.
FAC. DN.
CAFETERIA AUDITORIUM
KITCH.
FOREIGN LANG WING
GIRL LRM.
LIT. TH. 22
21
20
THIRD FLOOR
301 303 305 307 309 311 COMA LAB
300 FAC. 302 304 306 308 310 312 314 CON.
SECOND FLOOR
201 203 205 207
200 LIBRARY 202 204 206 208 CON.
FIRST FLOOR
HEALTH 101 103 105 107 109 111
100 OFF. 104 106 108 RESOURCE 110 ROOM
SIXTH GRADE AREA
313 315 317 319 321 323
316 318 320 322 324
209 211 213 215 217
210 212 214 216
113 115 117 119 121 123
114 FAC. 116 118 120 122

111

112

101

The Later Years: 1960-1970

In the period of time following World War II, the United States was very involved in the world's affairs. We were caught in the Cold War with Communism, which ultimately lead to the Vietnam War. On the interior, Americans became more aware of their ever-increasing power: both economic and political. Naturally, these changes affected our school systems here on Long Island. Because L.I. was rapidly becoming a popular place (and still is), the changes that took place were felt even more by the schools here than elsewhere.

Inflation was a major factor for the Amityville School District, in figuring both assets and expenses. In the beginning of the decade, the total property value for the district was a slightly more than $7 million. With the addition of the Edmund W. Miles Junior High School in the mid 60's, the total property value had more than doubled by 1970. Part of the increase was due to the new school, part was due to inflation, but a lot of the increase had to do with new furnishings. Aside from new desks and other school furniture, Amityville had to replace outdated equipment with newer, more modern equipment, to keep up with the changing times. This process of replacing materials was necessary every few years, and with high inflation rates it wasn't good for the economic status of the school system.

Also due to inflation was the drastic increase in teacher's salaries. In the 1960 - 1961, only the principals made more than $9,000 a year. By 1969, only a handful of teachers were making less than $10,000 a year. These salary increases were experienced in practically every field, as inflation did not solely affect teachers. However, a slight decrease in

the number of people in the teaching profession did not hurt it either. In any event, the amount of money teachers, and principals, earned, drastically increased over the span of nine years.

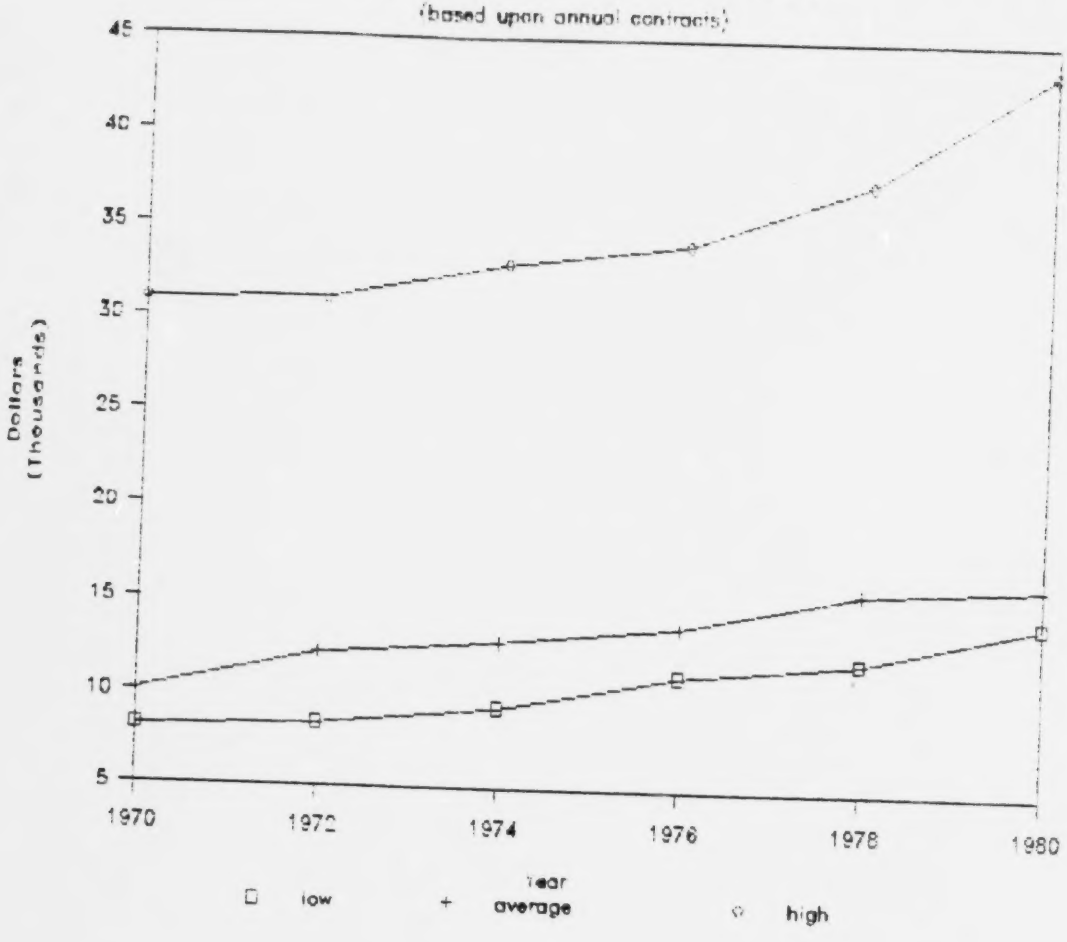
The number of teachers working for the school district also was on the rise throughout the decade. At the start of the 60's, there were 198 teachers employed by Amityville Schools. By the 1965 school year, there were approximately 40 newly hired teachers, which raised the total number of teachers to 243. At the close of the decade, there were nearly 260 teachers, approximately 60 more than were employed at the beginning of the decade. That averages about six new teachers a year, which is reflective of the constantly increasing number of students attending Amityville Schools year after year.

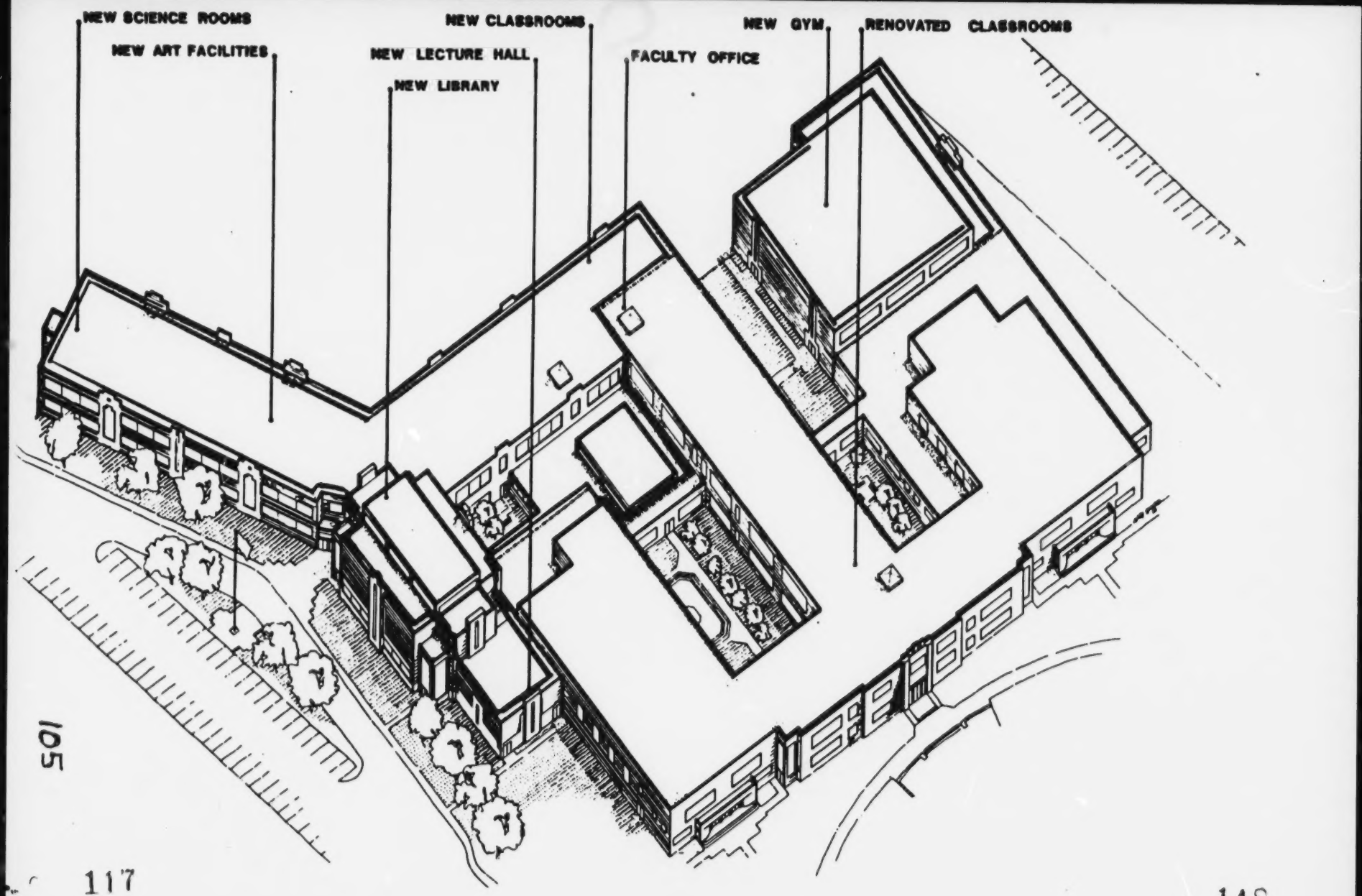
One of the main issues of the 60's was the idea of equal rights for everyone. A couple of changes were made in the schools in reference to this. Starting with the 1963 - 1964 School Report, the question "Have home instruction, transportation or special classes (in the school year for which this statistical report is prepared) been provided for physically handicapped and mentally retarded children in full accordance with the requirements of article 89 of the Education Law" is posed. Also, along with this change in requirements came the beginning of a "health class" requirement. The Education Law also emphasized the instruction of the effects on the human system of: (1) alcoholic drinks, and (2) narcotics and habit-forming drugs. These were required of those students beyond their eighth year of schooling. This last part of the Education Law was obviously a "sign of the times," as the 60's were known as a time for drug experimentation.

The effects felt by the Amityville School System during the 60's were common with those felt by other L.I. schools. Population was still rising, though not as drastically as the previous decade. Inflation left its mark, as the district budget got larger and larger. Some lasting effects that are still suffered today are inflation and population. In recent times, Amityville, along with many other districts on Long Island, is having trouble getting an acceptable budget passed. Many people are unhappy because of the rising taxes, and are not willing to accept any increase in taxes, no matter how significant it may seem. Also related to monetary problems is overpopulation, especially in the High School. There is barely enough room as it is, and there is no money to spend to rectify the situation. Sadly, with the increasing, yet contrasting, demands of the teachers and the taxpayers, a settlement agreeable to both sides looks a far way off.

Salaries from 1970–1980

(based upon annual contracts)




NEW SCIENCE ROOMS
NEW ART FACILITIES
NEW CLASSROOMS
NEW LECTURE HALL
NEW LIBRARY
FACULTY OFFICE
NEW GYM
RENOVATED CLASSROOMS

105

Recent Years

Amityville will probably never live down the "Horror House" association, but in reality, Amityville appears out of place in the hustle and bustle of the metropolitan area. A stranger entering the community is immediately struck by the contrasting lifestyles of the small town and its' urban surroundings.

The Amityville School District is made up of the Village of Amityville, North Amityville, West Amityville and East Massapequa. Most of the Black and Hispanic population is centered in North and West Amityville, while the White population is centered in the Village and East Massapequa. This multi-ethnic and cultural structure of the community is evident from the moment one enters any Amityville public school. What is not detected at that moment, but is soon felt and understood, is the racial harmony of the students. The only drawback concerning the makeup of the student body is that it fuels the rest of the community's views towards racial segregation. Because of prejudices and misinformation, the student population is not a true representation of the community.

The students admire and respect their teachers for the job they try to do. The students believe that the faculty has their best interest at heart, and also realize that the teachers work above and beyond the 'call of duty' to provide a good, sound educational program. On the other hand, the faculty respects the students for their qualities, and do their best to support them through vital interpersonal relationships. As a result of this, there is considerable evidence of dynamic teaching throughout the school. Challenging learning opportunities and teaching techniques are especially evident in the A.P. and R.C.T. courses.

The only major detriment to Amityville's schools during the 80's is the condition of the buildings. It is not really a case of cleanliness, for daily maintenance takes care of that. The problem is that major repairs have been needed in many areas for many years. It is sometimes difficult for the student body to be proud of their school if it is in such a dilapidated condition. Although students realize that they do not have the financial resources to rectify the situation, they have made contributions to better the current status, such as covering some of the hallway walls with students' artwork.

Faculty members have also expressed their frustration at their inability to affect needed repairs. It is difficult for them to properly educate and inspire young people without the proper tools or facilities. It is also difficult for them to teach an overcrowded class, for individual attention diminishes.

Amityville, like many other school districts on Long Island, is suffering from defeated budgets, cutbacks and reduced spending, which does little to modify to outdated schools. It is somewhat of a 'Catch-22' situation in that every community wants to have a spectacular school district, but none want to spend the money to do so. With the rising cost of living, one must take into account the rising cost of education. The answer in Amityville, as in other communities, is that of concerned parents banding together to make sure that their children have the same chances in educational matters that they themselves had.

Conclusion

Through the years, Amityville has proven to be a reflection of the typical American life. The Amityville School District started to grow as the nation grew; it felt the effects of the Depression and World War II when the nation was going through these tragic periods; it flourished when the nation saw a shift in suburban life. Since then, the District has continued to expand, and establish itself as an accredited educational system. The many great things that occur each year, including Ivy League College acceptances, local, regional, and national winners in various competitions and award winning teams and organizations, are part of what makes up the Amityville School System.

These achievements continue year after year. However, in recent times, problems brought about by the budget, or rather, a lack of a feasible budget, have caused numerous cutbacks. If these declines continue, we will see an eventual disintegration of education in Amityville. This can lead to the downfall of the village. Education is a very important part in the growth of all the people, and without a working budget to continue the success of the Amityville District, problems will surely arise. Since the beginning of it's history to the present time, Amityville has been an accurate reflection of American life.

Amityville must continue to project it's positive multi-racial, academically striving image. Doing so will hopefully win the support of the community so that the school system is allowed to continue to grow. Our students need the new instructional and educational advantages to be able to keep pace with our world as they have in the past.

Pictures and Photographs

Page 90- A picture of Park North School, students and faculty, 1894.

Page 95- A picture of the front of the current Amityville High School.

Page 100- The floor plan of the then newly built Junior High School.

Page 105- The proposed (but defeated) high school of the future.

Page 109- A photo of the student body in 1921.

Bibliography

Amityville School District Demographic Study, The Academy for Educational Development, Educational Facilities Laboratories Division, 1986.

Bowes, John S.,
Greenblatt, Miriam,
Jordan, Winthrop D., The Americans. The history of a people and a Nation. (Evanston, Ill: McDougal, Little & Company, 1988.)

Heffner, Richard D., A Documentary History of the United States, third edition. (N.Y.: The New American Library, nc., 1976.)

Kellogg, William O., Barron's How to Prepare for the Advanced Placement Examination, third edition. (N.Y.: Barron's Educational Series, Inc., 1988.)

Proposed Educational Plan & Public Library Budget 1990-1991. Amityville Union Free School District.

School Reports. Amityville Public Schools (1904 - 1981).

HISTORY OF BETH SHOLOM CENTER

Dr. C. Howlett
Ben Rosenbaum

A.P. American History
May 6, 1990

Table Of Contents

1. General History of Beth Sholom Center from 1900-1990.....

Pages 1 - 10

2. Pictures.....

Pages 11 - 22

3. Interviews with members of the temple from 1900-1990.....

Pages 22 - 31

4. Endnotes.....

Pages 32 - 33

5. Additional Pictures.....

Page 34 -36

6. Acknowledgements.....

Page 37

BETH SHOLOM CENTER

The origin of the synagogue dates back to the first temple in Jerusalem in 586 b.c.e. Over the centuries the function of the temple has changed. In addition to being a house of worship, it also became a community meeting hall and an educational institution. Throughout American history, Jewish immigrants have made homes, built businesses and established synagogues. In examining Long Island history, the same patterns are evident in Amityville's history.

In the early 1900's, being jewish in Amityville was not easy. There were very few jewish families living in Amityville. The only jews around besides the Jacobs was the newspaper man, the plumber (Mr. Smith), and the hardware store owner. As the years progressed, more jews moved into Amityville area. "The Jacobs moved to Amityville from Salem, Massachusetts. The Jacobs were looked upon as strange and funny, by the townspeople, because they were jewish. The Jacobs had to walk over to Lindenhurst for sabbath services, because there were more jews over there. There weren't enough jews to hold a minyon (under 10 people) in Amityville. According to jewish law, in order to hold a minyon you need ten men."[1] Since there were no jewish cemetaries in the area, the Jacobs and the other jewish people had to be buried in Lindenhurst. In the late 1920's a skirt factory opened up in the Amityville area, which brought more jews into the area.

"The Jacobs family kept a kosher home. It was extremely

difficult to find kosher meats out on Long Island. Syd Jacobs mother had to travel into New York City to buy kosher meats. The kosher meats would come out to Amityville by freight train. Sometimes the meats would go bad during the summer months.. Once the jewish population got bigger, a kosher butcher store opened up in Freeport, Long Island."[2]

The first bar-mitzvah was held in Amityville, at the Jacobs home on 200 Broadway Amityville. A young boy who lived on Sterling Place was the first bar-mitzvah boy in Amityville. "For the weekly services that were held in the Jacobs home there was a torah on the porch. This is how people got together. The nine jewish families rented a room at the telephone building next to the Five and Dime store on Broadway, Amityville. A young lawyer came to town who help fix up the room up, but didn't stay long."[3] Around the second World War II, the jewish families had enough money to buy the Oddfellow Hall in Amityville (39 Greene Avenue). Once the Oddfellow Hall was purchased, services were held there. They remodeled the two-story building. The upper level was turned into a synagogue. The lower level was used as a social hall; for parties, holiday functions and oneg shabbats."[4]

"Rabbi Leon Spielman moved out to Amityville about 35 years ago. He found Amityville to be a very small, countrified, village. At this time, the population of Long Island was dramatically increasing. Many other jewish families that moved out to Long Island from New York City. They had a hard time adjusting to life on the Island. In New York City, families were

in within a two minute walk in any direction. On every other block there was a synagogue or a kosher butcher. The jewish families missed the culture and the fellowship that they had in the city. On Long Island there weren't many temples. The jewish families had to travel great distances to visit friends and relatives. The hardest problem that many jewish families had was to find kosher meat on Long Island. There wasn't any kosher butchers on Long Island. Many families had to go to New York City to get the kosher meats and foods.

"At this time the jews who lived in Massapequa had already started their own jewish congregation, which was a reform temple. Today it is known as Temple Judea. Some of the congregants didn't like the reform style of praying, because they were more traditional. They started talking about coming over and joining the Amityville Congregation."[5] Once the talks were getting serious and the merger was completed. "The Amityville Hebrew Congregation changed their name to Beth Sholom Center of Amityville and the Massapequas. The membership grew from just Amityville to include all parts of Massapequa. Before long, there was talk of getting larger quarters."[6] The Greene Avenue building was getting smaller for the amount of people. The congregation consisted of the 150 families and was still growing. After the merger between the congregations of Massapequa and Amityville, they met in the American Legion Hall on Broadway, Amityville, until Beth Sholom Center was built. Jewish families were looking for places to stay and go for the high holidays.

Beth Sholom

When 500 people were coming to the services for the first year, and even more people for the second year for high holidays. There was talk about building a temple. Beth Sholom Center of Amityville and the Massapequas was built with the cornerstone of the temple was dated in 1958.

"When Beth Sholom Center was built, there was nearly 500 families as members. The newly formed temple offered the jewish families a place to educated their children in the hebrew school and sunday school. For older children, the temple offered a youth group that was very active. For young couples, there was the sisterhood, and mens club."[7] For these reasons, the Jaffe, Kopelman, and Kefer families joined Beth Sholom Center.

Beth Sholom Center attracted many young couples during the 1950's and 1960's for two reasons. One for social reasons and two for the traditional services that were held. "In the new development that I lived in, there was about twenty jewish kids. Five of them were on my block. Out of all the houses that were own in my development, about 80% of the home owners were jewish and joined Beth Sholom Center."[8] All of these jewish kids went to the hebrew school. Classes where held on Monday, Tuesday, Wednesday, and Thursdays. Junior Congregation was held every Saturday for all of the kids who were not old enough to go to the big service up stairs.

The youth group was a part of all these kids lives once they got old enough. "I remember when we did "Bye-Bye Birdie" and "Gypsy" was put on by the youth group for the congregations of

our temple and of Beth El (Massapequa). The purim carnivals were outrageous. They were held in the social hall up stairs. The whole floor was covered with booths ranging from dart-the-salami, squirt the candle and shave hamen."[9] We used to go to the dances, kinnuses and summer camp at Ramah with other youth groups from all over the South Nassua division (SNUSY).

Most of the young, jewish couples that were living in Amityville and Massapequa were from New York City, all with young children or on the way with children. "All these couples moved into the same area of Massapequa and Amityville and joined Beth Sholom Center. Like the Jaffe family (Barbara Goldstein). They preferred the traditional services offered at Beth Sholom Center compared to Temple Sinia in East Massapequa."[10]

"My parents didn't join the temple for social reasons but just because it was close and traditional. But they did me to meet other jewish kids and get involved in the youth group. Most of the kids that I went to hebrew school with went with me to hebrew high school in Plainview."[11]

The Kopelmans joined the temple so that their child could go to hebrew school. "It is very important to me that my son is educated in Judaism. Because he goes to a school where there aren't many jews. I joined the temple because I wanted to meet other young, jewish couples. The temple became my second home. Beth Sholom Center was great for me. I got involved in the sisterhood and my husband got involved in the mens club. I helped get the temple to participate in the first Soviet Jewry

Parade in New York City."[12]

The temple attracted many different types of couples. "Young couples were attract to the temple as a place to meet other young couples. Young couples with young children were attracted to the temple, as a place to educate their children in the hebrew school. Parents with older children were attracted to the temple because of the youth group. Which would give the older kids a chance to meet other jewish kids their own ages."[13] Many of the young couples go involved with sisterhood. The sisterhood helped poor jewish people, by giving them food and some money. The youth group was a place where the older jewish kids could hang out.

The Kefers were looking for temple, that had a hebrew school and a youth group for their three children. Along with young couples their own age. The sisterhood is a branch of the temple. The purpose of the sisterhood is to try and educate the women of the temple, keep them interested in judaism, educate their children, an keep the family alive and working. "The sisterhood raised money to help the children of the temple. Helping the kids of the temple in any way was the sisterhood's main objective. The sisterhood was a part of the Women's League of Conservative Judaism. The sisterhood had conventions that are nationwide and worldwide. The sisterhood was involved in boycotting goods that were anti-Israel or pro-arab."[14] The sisterhood help sponsors the purim carnival. They also have rummage sales to help the poor. The sisterhood ran adult

education for those who never learned hebrew or forgot it. The sisterhood ran programs that would emphasize the jewish flavor, like "Jewpardy".

"The temple was a place where people could meet socially and have a common heritage. The temple was a place where the jewish women could go play bingo together, because the children were home with the husbands. The temple offered social activities as well as religious."[15]

(**)Besides the jewish organizations, the temple was used by the community of Amityville as a meeting place. "The boy scouts and girl scouts had meetings in the social hall. The girl scouts had a Friday night service once a month."[16] The temple also rented its hall's to jewish organizations. Like the jewish war-veterans and Hadassah. The temple had special fund drives to help support Israeli causes in the Seven-Day War and the Yom-Kippur War of 1973. People came from all over the Island to help in what ever way they could.

"The temple played a role in the developing history of Amityville through me. The temple was the jewish embassador of the community. The rabbi was called upon when a special functions throughout the community. For example, the rabbi would be present for the high school graduation or Fourth of July celebration. The temple did offer its building for blood drives and the teachers of Amityville used the social hall to hold union meeting about going on strike."[17]

THe Rabbi is the spiritual leader of the temple. He is in

charge of all religious matters as well as being principal of the hebrew school. All other work done in the temple is done by voluntary work from the congregation. The congregation is headed by a president. Five vice presidents work with him on the executive committee. There is a vice president for ritual, fund raising, membership, education, and finances. A number of congregants are members of the board of trustees, and work with the executive committee. The vote on all important matters that concern the temple. The trustees are elected to one or two year terms. All these volunteers give many free hours of their time to guarantee the smooth running of the temple.

An important part of the temple is the hebrew school. THe children begin their religious studies, in the first grade. They attend class once a week. They learn about jewish history, holidays, and culture. Starting in third grade, they attend hebrew school three times a week (Monday, Wednesday, and Sunday) for a two hour session. They learn the hebrew language, prayers and history. After five years of hebrew school, students graduate. At this time, the students will usually have a bar or bat mitzvah. They are welcomed into the congregation as an adult.

During the 1950-1960's enrollment in he hebrew school was high. There was as many as twenty students in each class. Beginning in the mid 1970's the number of students has decreased. Currently there are four to six children in a class.

The youth group provides an opportunity for children to

socialize. A paid youth group leader is in charge of the program. Two groups make up the youth group. Kadima is for sixth graders through eighth graders; USY is for high school students. They meet every Sunday evening for specially planned programs. They go horseback riding, skiing, arts and crafts and cooking. Not only do these groups have entertaining programs, they also have a more serious side. They raise money for the poor, by having a car wash. They involve themselves in the religious side of the temple by conducting a Friday night service. The youth group plans a carnival for the younger members of the temple. During the 1970's as many as forty teenagers participated. Currently there are twelve active members in the youth group.

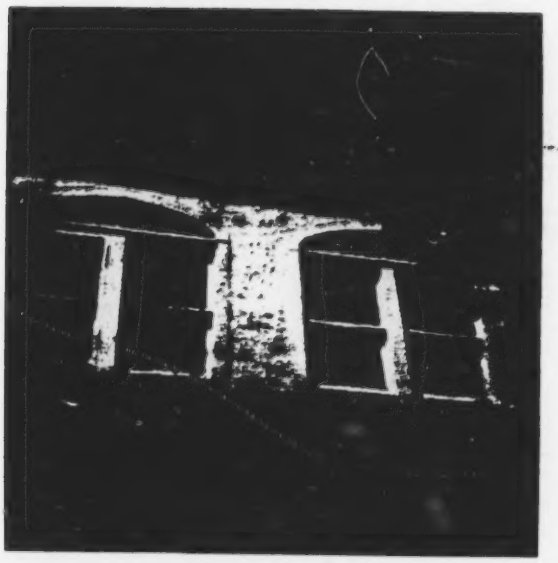
During the late 1970-1980's, Beth Sholom Center has had a decreasing membership. Many jewish families have not moved into the area or just joined other temples. Congregants retire to Florida and not enough new members join to balance off the loss of members. Increasing fuel and maintenance costs have eaten away the temples finances. However, the temple still has a functioning hebrew school, youth group, sisterhood, mens club and daily religious services.

Throughout all the interviews certain themes remained consistent. No matter what the year was (1900 or 1957) people always joined Beth Sholom Center of Amityville and the Massapequas for the same reasons. Not only did they want a place to pray, they also wanted the fellowship of other jewish

families. They all expressed and stressed the importance of a religious education and the importance of socializing with other jewish people.

Beth Sholom

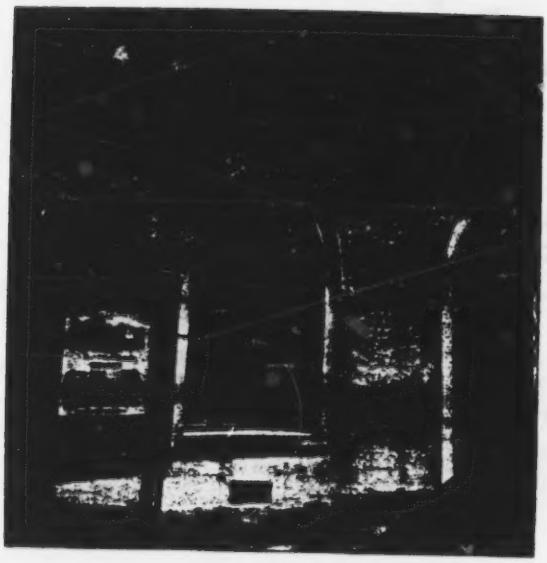
Pictures



1. The Jacob Home on 200 Broadway, Amityville

BEST COPY AVAILABLE

Beth Sholom



2. The Oddfellow Hall on 39 Green Avenue, Amityville

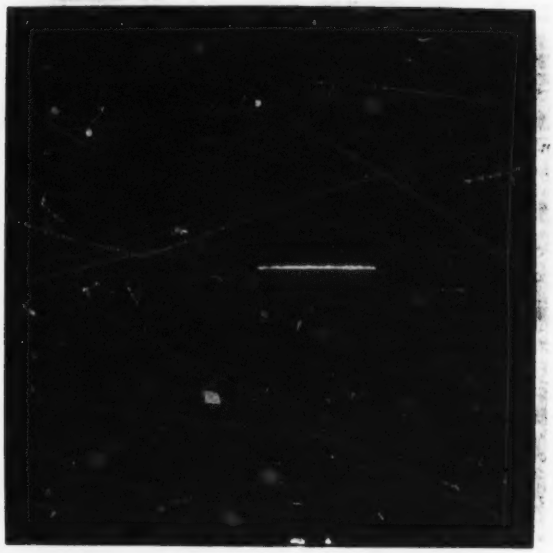
BEST COPY AVAILABLE

Beth Sholom

3. Beth Sholom Center of Amityville and the Massapequas

BEST COPY AVAILABLE

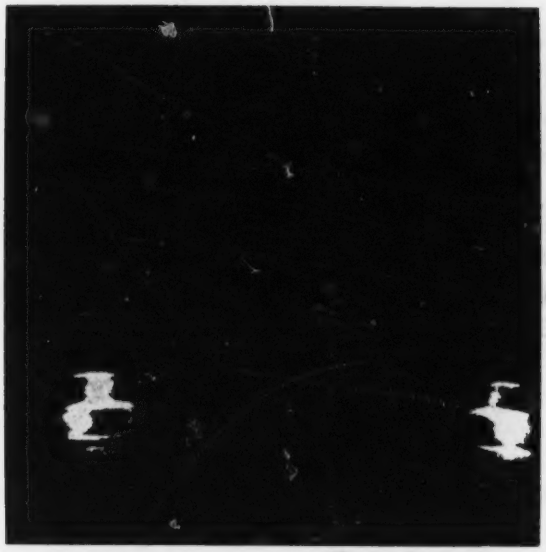
Beth Sholom



4.The inside of the sanctuary in Beth Sholom Center facing the arc.

BEST COPY AVAILABLE

Beth Sholom



5. Inside the sanctuary of Beth Sholom Center

BEST COPY AVAILABLE

Beth Sholom

6. Inside the sanctuary of Beth Sholom Center

BEST COPY AVAILABLE

Beth Sholom

7. The torah being carried down the center aisle of the sanctuary.

BEST COPY AVAILABLE

8. Temple board in the 1970's

BEST COPY AVAILABLE

Beth Sholom

9. The sisterhood presenting one of its many members with an award.

130
BEST COPY AVAILABLE

Beth Sholom

10. One of the youth's groups activities.

BEST COPY AVAILABLE

11. An average hebrew school class during the late 1950's.

BEST COPY AVAILABLE

Beth Sholom

12. An average hebrew school class during the 1990's.

BEST COPY AVAILABLE

Beth Sholom

Interview with Syd Jacobs on April 25,1990

Question: Can you describe what it was like being jewish in Amityville?

Answer: Living in Amityville, there weren't many jewish kids or people. When I was growing up in Amityville there were very few jews. There was the hardware store owner, the plumber (Mr.Smith), and the newspaper man. The little children didn't understand us.

Question: Was there a special meeting place that the jewsis families met at before Greene Avenue?

Answer: There was no jewish people in Amityville. Lindenhurst had a bigger jewish population. The few jews in Amityville traveled to Lindenhurst to participate in religious services. There wasn't even enough people for a minyon.

Question: Was keeping kosher in Amityville hard for your family?

Answer: It was extremely had to find any kosher meats out on Long Island or Amityville. My mother had to travel to New York City to buy the kosher meats. In the summer time, some of the meat would go bad because it was shipped by freight.

Question: Was the weekly services held any where else before the Greene Avenue?

Answer: For over 6 weeks jewsish families came to the Jacobs home on Saturday's from: Lindenhurst, Babylon and Amityville. At this time this was unheard of. But it was done and this is how people got together. There was even a little torah on the porch of the Jacob home for the Sabbath service. The nine jewish families of

Amityville, rented a room in a telephone building. This room was big enough to have all the families go to Sabbath services and not have to walk over to Lindenhurst for services.

Question: What were services like in the Jacob home?

Answer: There was about nine families in the Jacob apartment on 200 Broadway Amityville. In my apartment, the first bar-mitzvah was ever held in Amityville, to a neighbor's boy. The boy became 13 years old and no rabbi to conduct the service. My father led the service for the first bar-mitzvah in Amityville.

Question: Was there a lot of jews moving out onto Long Island after World War II?

Answer: Yes there was a lot of jewish people moving out towards Long Island. Mostly newly married moved into Amityville.

Question: Do you think that the temple was a place that the jewish people of Amityville could go and have a good time?

Answer: The temple was a place were we could go and hang around. I feel that the temple was a place that all jewish people could go to be with their own kind who is not a member of their family. Where people can share their problems with each other who share a common heritage.

Question: Did the jews of Amityville in any way help the men that were coming back from World War II?

Answer: The women worked very hard because the boys were coming back from the war. I can remember my mother making Hamburgers to help feed the boys. Which was due to the temple.

Beth Sholom

Interview With Gail Kefer on April 30,1990

Question: What was sisterhood like, and what did it do for the temple?

Answer: Sisterhood is a branch of the temple. It's main purpose is to help the kids of the temple in any way possible. If books are needed the sisterhood would help the hebrew school in any way possible. The sisterhood sponsored the purim carnival, helped out at the car washes, and helped out at the oneg shabbats.

Question: Why do feel people joined the temple?

Answer: I feel that people joined the temple for two reasons. One to have a place where they could go to a religious service. Two, for social reasons. I think that most of the young couple joined the temple, is to meet other jewish couples near their own age. It was a place where its members shared a common heritage and could discuss their problems. I know from experience, because that was one of the reasons that I joined the temple. The temple told me where to find a kosher butcher and kosher restaurants. The temple provided a place where I could send my children to get a jewish education. Once my kids have gotten to about 13 years old they could join they youth group. This was a chance for them to find some jewish kids their own age. The temple was a place that I could meet some women my age and not have my little one hanging around my knee. I would just leave him at home and go over to the temple to play Bingo.

Beth Sholom

Interview With Lorie Altman on April 25,1990

Question: What was it like being Jewish and growing up in Amityville?

Answer: There wasn't many jews at all in Amityville. My family was the only jewish family that lived in our area. In school I was the only jewish kid in my grade. But I did have some jewish friends from other grades and other districts. We got together once on weekends and went over one's house to play for the day. This was my only experience with other jewish kids, before college.

Question: Were you involved in the youth group at Beth Sholom?

Answer: I was involved in the youth group for a while. I remember the purim carnival. We used to dress up in costumes, an run booths for the kids during Purim. The youth group also did plays. i remember when we did "Bye-Bye- Birdie".

Question: Do you feel that the temple was joined by the jewish community of Amityville and Massapequa for religious and social reasons?

Answer: Yes I think that the temple was joined for both social and religious. I know that my parents weren't too religious, but the did want me to meet other jewish kids, who were not related to me. But my mom did know, people who joined Beth Sholom Center for the religious reasons only.

Beth Sholom

Interview with Rabbi Leon Spielman on April 18,1990

Question: What was the jewish life like in Amityville being jewish when you moved here about 35 years ago?

Answer: It was countrified, clean, very well organized, fewer people. Not a big jewish population. The original jewish community was in Amityville. The population was spreading outward. More jews were living in Massapequa, the jews in Massapequa that were thinking of starting their own congregation. There was already an Amityville Jewish Congregation, over on Greene Avenue, Amityville.

Question: Where did the original jewish community of Amityville go before Greene Avenue?

Answer: The jewish community of Amityville went over to Lindenhurst for services. Because the hub of the jewish community was located there. When the group of jewish merchants became too large, to be walking over to Lindenhurst. They began thinking, why don't we start a congregation of our own.

Question: Do you think the jewish people went to a temple?

Answer: I think the people joined the temple for three reasons. 1. To have a place where they can go to weekly and daily services. 2. To have a place where the young and old couples can go and meet more people their own age. To have a good time with people who share a common heritage. 3. A place where they can send their children to be educated in Judaism.

Question: Was the temple involved in any projects that helps the Russian Jews after World War II or with the going on war between

the Arabs and Israel?

Answer: The temple was involved in helping both the Russian Jews that came to the United States after World War II, and supporting Israel in the fight against the Arabs during the 1960's - 1970's. The temple helped the Russian jews by giving them a place to stay, and food and even jobs until they found a place of their own to live at. The temple supported the war of against the Arabs. The temple sponsored war drives which collected food, money and supplies. People from all over Long Island came to the war drive.

Question: Was the temple used by any group from the communities of Amityville or Massapequa?

Answer: The temple was made available so that certain youth organizations could used the facilities. For example, the boy scouts had annual shabbats in the temple along with meetings. The girl scouts also had annual shabbats and meetings in the temple. The temple was also used for blood drives, and meeting places for the teachers of Amityville.

The sisterhood also rand ran rummage sales which was open to the public.

Interview with Barbara Goldstein on May 4,1990

Question: Why did your parents join Beth Sholom Center?

Answer: My parents joined Beth Sholom Center for two reasons. One, because the temple is very close to my house and two, for the traditional service. They wanted my brother and I to have a jewish education an meet other jewish kids.

Question: Were you involved in the youth group?

Answer:I was involved in the youth group from sixth grade always through High School. The youth group put on plays for our temple and Temple Beth El (Massapequa), purim carnivals in the social halls, car washes in the parking lots, dances for the SNUSY division (South Nassua United Synagogue Youth), and inter-chapter events.

Question: Was there a big jewish population in Amityville when you were growing up?

Answer: There was a big jewish population during the late 1950's. My parents and a lot of their friends moved to Amityville and Massapequa to from New York City. These young couples, wanted a local, conservative temple that had a youth group and hebrew school. Because most of the young couple had young children or children on the way. In my area there was about 20 jewish kids. On my block there was five jewish kids. In the area, 80% of the homes were owned by these jewish couples.

Beth Sholom

Interview with Roz and Marvin Kopelman on May 2,1990

Question: Why did you join the temple?

Answer:I joined Beth Sholom Center because I wanted my son to go to hebrew school. Beth Sholom Center was the closet temple around at this time. Once my son got old enough he got involved in the youth group. The youth group offered him chances to spend weekends at other temples, called a kinnus, a chance to be with other jewish kids from all over the United States and the world, called International Convention.

Question: Why do you think that young jewish couples were attracted to Beth Sholom Center?

Answer:I feel that young couples were attracted to Beth Sholom Center for social reasons. Young Couples without any children came to the temple in order to meet other young couples their own age. Couples with young children came to the temple, because this was a place where they could send their children to hebrew school. Parents with older kids (13 years old and up) were attracted to the temple, because of the youth group. The youth group provided a chance for the kids to meet other boys and girls their own age.

Question: Did any of the temple's groups help the community in any way?

Answer: The sisterhood helped the poor, by giving the jewish people who were very poor. The sisterhood also helped the kids in the hebrew school in any way possible. The sisterhood would help prepare the food for the Purim carnival and help serve it.

Beth Sholom

Question: With so many jewish kids in the area, was their a problem of getting a bar or bas-mitzvah date?

Answer: Yes there was a big problem of getting a bar-mitzvah date. In my hebrew school class, there was over twenty kids in the graduating class (Hay). I remember certain Saturdays where there was two or three bar-mitzvahs on one Saturday.

Endnotes

1. Interview with Syd Jacobs on April

2. Interview with Syd Jacobs on April 25,1990

3. Interview with Syd Jacobs on April 25,1990

4. Interview with Rabbi Leon Spielman on April 18,1990

5. Interview with Rabbi Leon Spielman on April 18,1990

6. Interview with Rabbi Leon Spielman on April 18,1990

7. Interview with Rabbi Leon Spielman on April 18,1990

8. Interview with Barbara Goldstein on May 4,1990

9. Interview with Barbara Goldstein on May 4,1990

10. Interview with Barbara Goldstein on May 4,1990

11. Interview with Barbara Goldstein on May 4,1990

12. Interview with Roz Kopelman and Marvin Kopelman on May 2,1990

13. Interview with Roz Kopelman and Marvin Kopelman on May 2,1990

14. Interview with Gail Kefer on April 30,1990

15. Interview with Gail Kefer on April 30,1990

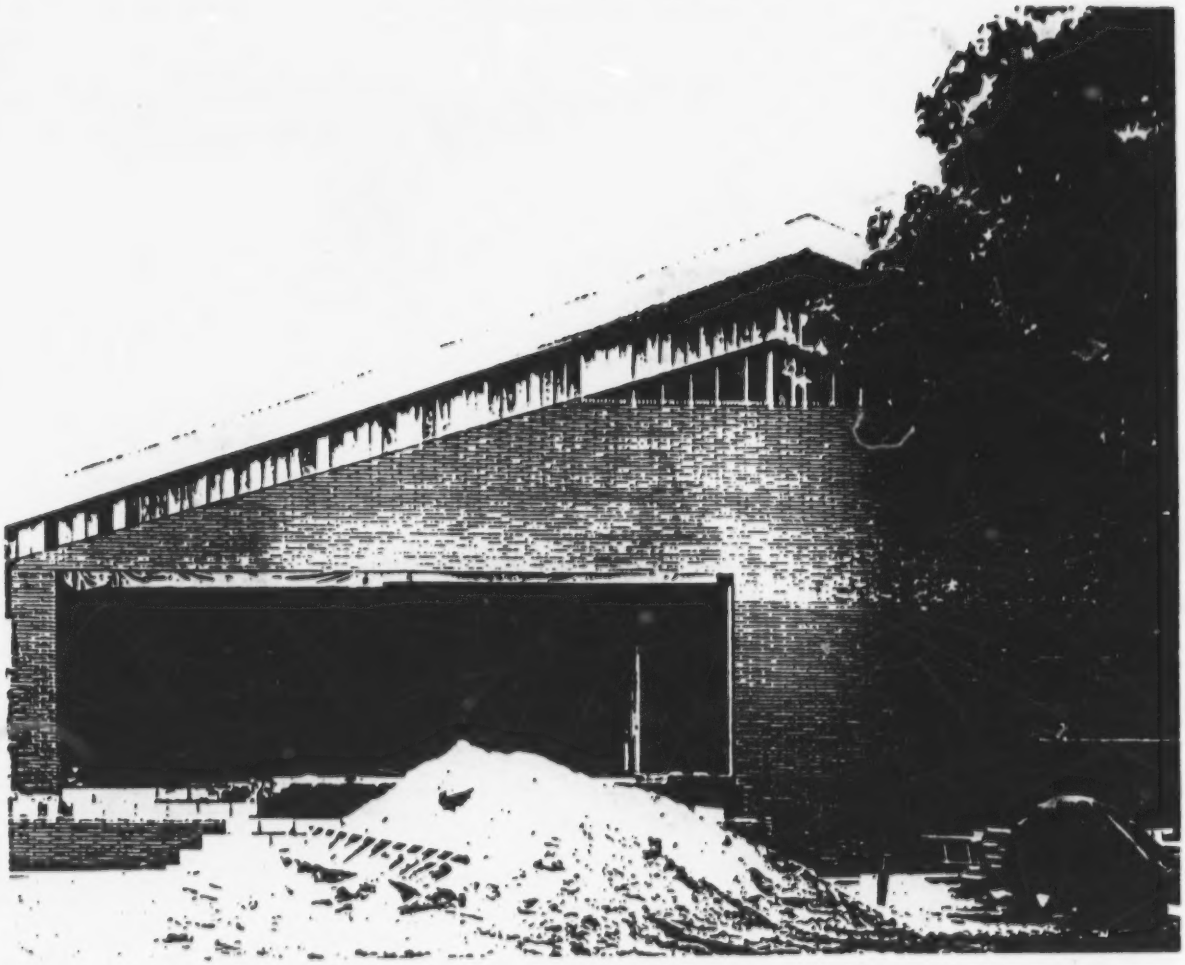
16. Interview with Lorie Altman on April 24,1990

Beth Sholom

17. Interview with Rabbi Leon Spielman on April 18,1990

Beth Sholom

Additional Pictures



13. Beth Sholom Center under construction

BEST COPY AVAILABLE

145

Beth Sholom

14. Ground breaking cermony for Beth Sholom Center

BEST COPY AVAILABLE

15. Cornerstone of Beth Sholom Center being unvailed.

147
BEST COPY AVAILABLE

Beth Sholom

Acknowlegements

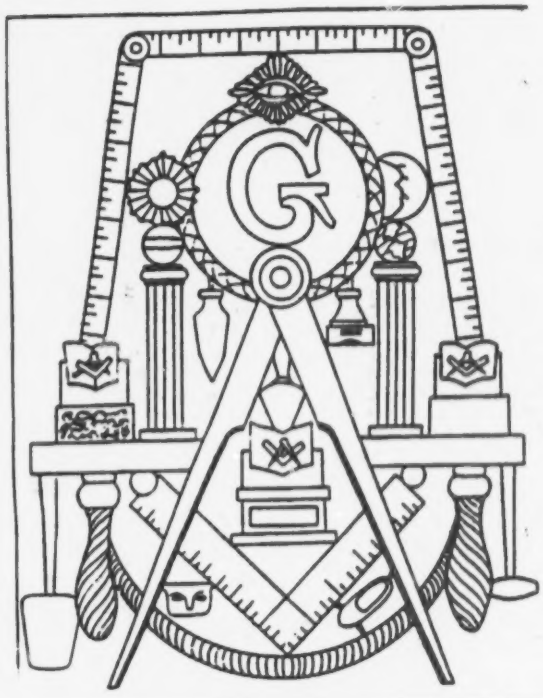
1. Lorie Altman
2. Barbara Goldstein
3. Syd Jacobs
4. Gail Kefer
5. Roz Kopelman
6. Rabbi Leon Spielman

THE AMITYVILLE MASONIC LODGE

AMY KUNKEL

BEST COPY AVAILABLE

Amityville Lodge
No. 977 F. & A. M.



"The Friendly Lodge"

The Amityville Masonic Lodge is located off Broadway near the center of the village at 14 Avon Place. The construction of the lodge began in 1921 by the Frederick and Buck Association which was located at 630 Broadway, Amityville. Originally, the Masons held their meetings in a small building located at 39 Greene Avenue adjacent to the Amityville Police Station. The building was formerly a synagogue but now it is the Mount Clear Babtist Church.

Arthur C. Wells, previously the Master Mason at the Babylon Lodge and the first Master of the Amityville order, used his influence towards the idea of Amityville having its own lodge. Though the cornerstone of the lodge is marked 1922 the building was completed before that time.

"The Amityville Masonic Lodge has obtained an option to purchase from the trustees of St. Mary's Church a plot of land on the northside of Avon Place; near the corner of Broadway as a site for the edifice. The lodge is expected to receive its charter from the Gand Lodge now in session in New York.
The land has a frontage of 100 feet and runs back towards Union Avenue 127 feet. Max L. Waeber has drawn the plans for a structure which when completed will be one story in height with a basement. It will be 35x80 feet in size; the basement of concrete and the superstructure of hollow tile, with a permanent roof of asbestos colorblend shingles. Mr. Waeber has promised to prepare a watercolor rendering of the plans in a few days.

149

The present plans contemplate the construction of the basement with a temporary roof and the lodge will use that until funds have been made available to finish the building."1

"Grand Officers conducted ceremonies Monday night in Annex of the South Church, chartered as #977. Officers of the Grand Lodge visited and stayed to conduct the Installation of Officers; the same officers as have held positions while the lodge was operating under dispensation. Supper was served in the Parish of St. Mary's church at the conclusion of the ceremony.

Arthur C. Wells, Master of the lodge under dispensation and elected Master for the first term and after the receipt of its charter, made the formal request for the charter and the constitution. Ralph C. Frood , Deputy Grand Master responded with an adress to the Grand Master and Robert J. Kenworthy, Grand Secretary read the charter."2

"We the Grand Lodge of the most Ardent and Honorable Fraternity of Free And Accepted Masons of the state of New York, in Ample form Assemble, according to the old constitution, regularly and solemnly established under the auspices of Prince Edwin of New York City..... in the year of the Masonry 4926."3

"The proclamation by the Grand Master, Robert H. Robinson, was followed by an invocation by the Grand Chaplain, the Rev. William R. Walson and Mr. Frood made the formal presentation of the vessel of corn.

Among the visitors present, District Deputy Grand Master of Nassau and Suffolk District, John Dempsey of Massapequa Lodge, Rockville Centre and delegations from Spartan Lodge, Freeport, Bethpage, Farmingdale, and St. Cecile Lodge.

Officers of the 1921 Amityville Lodge

Master Mason- Arthur C. Wells

Senior Warden- Hobart C. Fash

Junior Warden- Paul Diehl

Junior Secretary- George V. Greey

Treasurer- Percy L. Hall

Senior Deacon- Art R. Burns

Junior Deacon- Henry A. Gilbert

Senior Master of Ceremonies- Lawrence S. Colt

Junior Master of Ceremonies- Claud Lapsley

Marshall- Herman P. Bosselman

Titler- Frederick W. Erwood

Trustees- Louis H. Voget Jr., Charles Bassler, William J. Rohr "4

In the first five years of its commencement, Amityville's Masonic Temple was open only to men. However, in 1926, the Order of Eastern Star was opened to the women in the community affiliated (mostly by relation to other Masons) with the Freemasons. During the last 69 years, membership of all the orders which include: Masons, Order of Eastern Star #700, DeMolay, the Fellowcraft Club, and White Star Triangle #113, has varied throughout the years.

"There seemed to be a prominent decline in membership in the 60s and 70s."5

According to one of the helpful assistants at the Amityville Historical Society, the Amityville Lodge lent the Historical Society a painting of George Washington to them for the George Washington celebration.

In order to understand the terminology used in this research, it it is necessary to include a brief history lesson on the origins of Freemasonry.

" The word mason is traced to the French macon (Latin mation or machio), which means builder of walls or stonecutter. It is not known when the prefix 'free' was added, nor is their agreement on its significance. It can descibe a mason of superior skills or a craftsman who worked with free (ornamental) stone instead of common rough stone, or a mason exempt from the control of local guilds. Some Masons interpret it as liberty from intellectual bondage and freedom to follow their consciences. In practice the Masons who built the medeval cathedrals, abbeys, and castles formed a craft or labor union with a system of passwords that set them apart from other workmen. Their worksheds were known as lodges. Since the 18th century the term Freemason has been understood to refer to a spectulative or philosophical Mason instead of a craftsman."6

"Freemasonry opreates through a basis unit called a lodge. In each nation, state, or political unit the lodges ordinarily form a grand lodge to serve as an administrative body and to communicate formally with lodges in other areas. Each grand lodge is a supreme governing body in its territory. There is no central authority or worldwide Masonic supervising group. In the U.S. and Canada there is no countrywide grand lo Grand lodges recognize and maintain contact with other 'regular' grand lodges under basic rules covering the formation of Masonic groups. When recognition is granted, lodges that belong to these grand lodges are con-

sidered 'regular', and the members are permitted to associate with each other."7

"The three basic degrees of Masonry are included in the Lodge, sometimes called the Blue Lodge. The degrees are Entered Apprentice, Fellowcraft, and Master Mason. After taking these degrees in the Lodge, a Mason may go on to other degrees, such as Royal Arch Mason and Knight Templar. A series of related degrees is called a rite. There is the York Rite, for example, which has 12 degees, and the Scottish Rite, with up to 33 degrees."8

"The Order of Eastern Star is a quasi-Masonic society that initiates women as well as men. Women applicants must be relatives of master masons, and each chapter must include a Mason as a patron."9

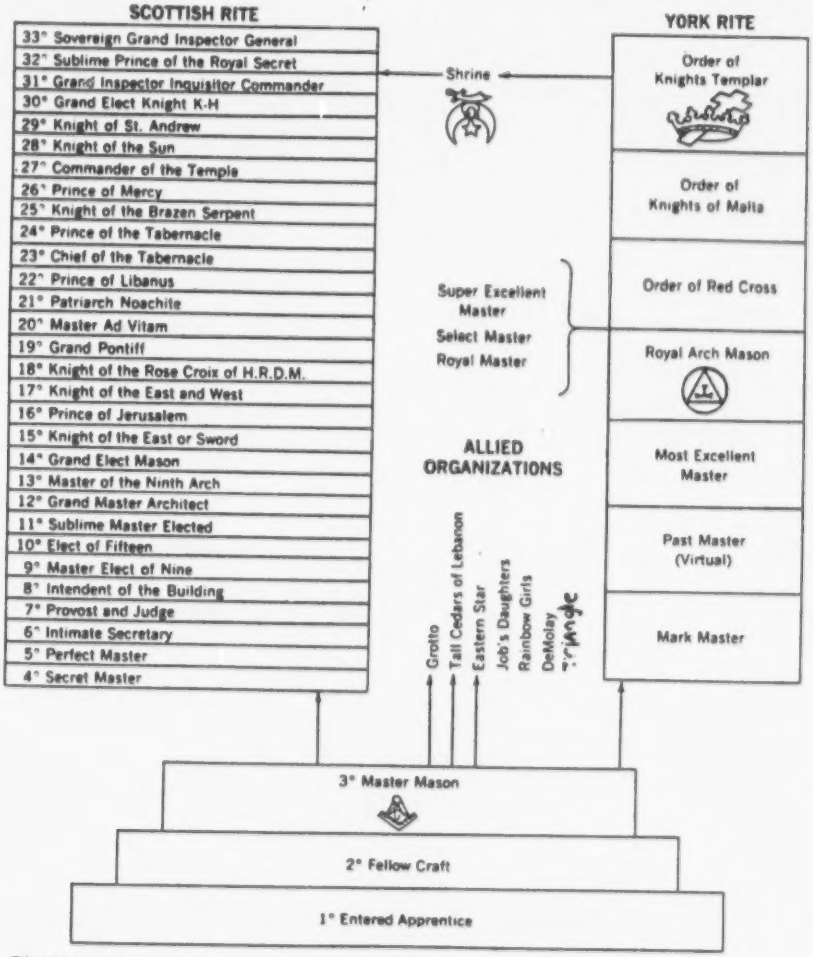
"The individual responsible for founding OES was Robert Morris, a schoolteacher and poet. His first attempt to create a Masonic order for women failed. Fellow Masons accused him of betraying Masonic secrets in his efforts to write a degree ritual for women. Determined, however, to share the teachings of Masonry with the entire family and not leave them to the men only, Morris, while confided to his bed in 1850, again undertook the task of writing a ritual that he hoped would become an Adoptive Rite of Freemasonry.."10

On October 25 1925, an organization called the Daughters of the Eastern Star was formed in New York. This order was designated for girls between the ages of 14 and 21 and whose fathers or mothers were members of OES. Presently, this order has become known as Triangle because of the three dgrees it contains which are Initiatory, Honorary Majority, and and Public. Amityville's division of Triangle is known as White Star Triangle and was formed in 1946.

153

The organization for boys between the ages 14 to 21 is known as De Molay. The name of this order was derived from the 14th century leader of the Knight Templars, Jacque De Molay , who was burned at the stake in A.D. 1314 by King Phillip IV of France. In the U.S. , De Molay was formed in 1919 by Frank S. Laud. Like Triangle, the applicant must related to a Mason. The Amityville Lodge no longer has De Molay due to lack of membership. De Molay only has two degrees which are the Initiatory degree and the De Molay degree which dramatizes the trial and execution on Jacque De Molay.

The following chart is the basic groups related to Freemasonry.



The Masonic structure.

154

" Though often mistaken for such, Freemasonry is not a Christian institution. Freemasonry contains many of the elements of a religion; its teachings enjoin morality , charity, and obedience to the law of the land. For admission the applicant is required to be an adult male believing in the existence of a Supreme Being and in the immortality of the soul. In practice, some lodges have been charged with prejudice against Jews, Catholics, and nonwhites. Generally, Freemasonry in Latin countries has attracted freethinkers and anticlericals, while in Anglo-Saxon countries is drawn largely from among white Protestants."11

(The following page is a petition for initiation which is necessary to fill out if you are thinking you might like to join an order of Freemasonry.)

" Twenty-one years after the organization of the Grand Lodge of England, Roman Catholics were forbidden to seek membership in any Masonic group. In the bull In Eminenti of April 28, 1738, Clement XII condemned Freemasonry on the grounds of its naturalism, demand for oaths, religious indifferentism, and the possible threat to the Church and State. These remain the chief objections to the Masonic system today.'' 12

" As a consequence no Catholic may join a Masonic lodge or affiliated organization without incurring excommunication. This deprives him of the reception of the Sacraments, the spiritual treasures of the church, Christian burial, and such rights as acting as a godfather in Baptism. Likewise a Mason who wishes to enter the Catholic Church must first sever all ties with the lodge."13

Present day lodges in the U.S. aren't as strict about membership in comparison to the earlier organizations. In this day and age Catholics have less pressure from the Church if they wish to join especially since

PETITION FOR INITIATION AND ADVANCEMENT

To the Worshipful Master, Wardens and Brethren of

Amityville Lodge No. 977, F. & A. M.

Date ....., 19.....

The undersigned, unbiased by the improper solicitation of friends, uninfluenced by mercenary or other unworthy motives and prompted by a favorable opinion and a desire for knowedge of your Ancient and Honorable Institution, Freely and voluntarily offers himself a candidate for the mysteries of Freemasonry and respectfully petitions for initiation and advancement in your Lodge, promising a cheerful conformity to the ancient usages and established customs of the Order, and upon his honor has made true answers to the following questions.

Note—The petition MUST be filled out by the petitioner in his own handwriting. Do not hand print.

1. What is your full name ?.....
2. Where were you born? .....
3. What was the month, day and year of your birth? .....
4. Where do you reside, stating Borough if within the City of New York?.....
..... Tel. No. .....
5. Where have you resided for the twelve months last past? .....
.....
.....
6. Where have you resided for the four months last past? .....
.....
7. Do you believe in the existence of one ever living and true God? .....
8. Do you believe in the immortality of the soul? .....
9. Have you any physical ailment, deformity or defect? .....
If so, state the facts concisely .....
.....
.....
10. Have you ever been convicted of a crime, irrespective of whether sentence has been suspended? .....
If so, state the facts concisely. .....
.....
11. Have you ever presented a petition to a Masonic Lodge either in this State or elsewhere? .....
If so, when and to what Lodge? .....
.....
12. Have you ever been rejected by a Masonic Lodge, either in this State or elsewhere? .....
If so, when and to what Lodge? .....
13. Where have you resided for the ten years last past? If in more than one place, state the particular years in each place .....
.....
.....
14. What has been your business occupation for the ten years last past? State explicitly, specifying particular years and where conducted. .....
.....
.....
15. Have you read all of the foregoing questions? .....
16. Are all of the foregoing answers in your own handwriting? .....
17. Do you, upon your honor, declare all of your answers to be true? .....

Signature of Petitioner .....

Presented by Brother .....
Signature of Proposer.

of the above Lodge, who hereby certifies that he is well acquainted with the petitioner, that he has read the answers to the questions contained in the petition and believes them to be true and that the petitioner is of good character and reputation, and comes under the tongue of good repute.

REFERENCES

Name ..... Address .....

Name ..... Address 172 156

Name ..... Address .....

their ties aren't as orthodox as in the past. This also holds true if the member is not directly related to a Mason. Present lodges, including Amityville's lodge have accepted their members if the applicant is a good person and holds a desire to help their community. In 1987, I became a Triangle girl in Amityville's White Star Triangle and my application/petition was not rejected due to my religion which is Roman Catholic.

People may wonder why a person would wish to become part of this organization. Basically, that is answered quite simply. Being involved in such a group gives a person an opportunity to help people in your community, make life time friends within the organization, and build your own self-esteem. The organization does not request much from its members. There is a code of secrecy which is to be followed pertainting to the rituals, but this is not because they wish to conceal some heinous crime. Secrecy in the group is part of the ideology of Freemasonry which holds loyalty as a virtue.

There is a dress code for the varying groups. The men's regalia is usually a tuxedo. The women's outfit consists of a white gown which covers the shoulders(a shawl is acceptable to cover shoulders though a strapless gown is not always proper attire), white gloves, and white shoes.

Other philosophies included in the ideology of Freemasonry included are the duty one owes to others, to him/herself, to your country, and the duty owed to God. These standards coincide with charity done in the community, and the rituals which take place. If a fellow Mason became sick, a committee would be formed within the specific group to

send that person get-well cards and flowers.

The Amityville Lodge has sponsored many charity groups including the St. Francis Hospital(specializes in cardiology), the Masonic Medical Research Laboratory, and an old-age home for members in Oriskany, located upstate New York. The lodge also holds a Chinese Auction in order to raise funds needed to maintain the lodge while the other money which remains may be used for various charities.

FOOTNOTES

1- The Amityville Record, 'Amityville Masonic Lodge Will Build Home on Avon Place', May 6, 1921

2- The Amityville Record, 'Masonic Lodge is Constituted...', June 10, 1921

3- the Chartrer of the Amityville Masonic Lodge

4- The Amityville Record, 'Masonic Lodge is Constituted...', June 10, 1921

5- interview with Virginia Chebuske, May 2, 1990

6- New Catholic Encyclopedia, #6, 1967, pg. 132

7- Encyclopedia American U.S. Constitutional Bicential, Grolier International, 1972 pg.432

8- Merit Student Enclclopedia #7, Macmillian Education Co., New York, pg.329

10- The Greenwood Encyclopedia of American Institute of Fraternal Organizations, Alvin J. Schmidt, 1980, pg. 97

11- Britannica #4, 1985, pg. 966

12&13- New Catholic Enclclopedia, #6, 1967, pg. 134

SPECIAL THANKS TO:

Mr.David Irhig, Master Mason of Amityville Lodge(#977)

Mrs. Virginia Chebuske, Eastern Star member (#700)

Mr. Alfred C. Wells, son of Amityville's first Master Mason,
Mr. Arthur C. Wells

The Amityville Historical Society

by: Amy Kunkel